

# Light of Truth

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# COMBINE OR PERISH!

## THE DRIFT AND THE TREND TOWARD SOCIALISM.

An Address Delivered Before the Socialist Labor Party of Columbus, Jan. 29, 1899,

BY

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[REPORTED FOR THE LIGHT OF TRUTH]

Fellow-citizens: At the hour of sunset July 4, 1776, there marched out of Independence Hall a little company of patriots who announced to the throng awaiting the outcome of their deliberations, that the American colonies had forever renounced allegiance to the British crown and were thenceforth free and independent.

For a moment let us leave the rush of today and go back into the house of our history. Let us shut out the steam engine, the propeller, the dynamo, the telephone, the telegraph, the locomotive, the palace car and the millionaire. We are to leave the capitol, the tall cathedral and the hovel under its shadow, the commerce, the arts, the din and strife, the groans, the prayers, the anthems, the curses, the tears and smiles, and whirl and bustle and run down the long years to Philadelphia, the little city on the banks of the Delaware, with no attraction save the old landmark on Independence Square.

We are to shut out the vast concourse of events and all the experience which has culminated in this fleeting hour. Given the tradition of a Franklin, the sagacity of a Jefferson, the philosophy of a Paine; given all the noble purposes and all the consecration that swelled the breasts of the multitude who then grasped the portent of the coming struggle, could any one of us have imagined the paradox of a parading liberty by those who had no liberty? Think of all the glory of proud France preceding the time of Louis XVI, when the Jacobins and the Girondists were drinking the inspiration of Marat and Danton and the spectacle of the statue of Reason upborne through the streets of Paris by a mob who had lost reason. Could we then, standing on the steps of Independence Hall, July 4, 1776, have beheld the peaks, shadowless, inhuman and unnatural, that look down upon the grave shroud and monolith of liberty? No, we could not have imagined this, and yet every 4th day of July a thoughtless multitude resurrect the corpse of liberty and reread the immortal Declaration of Independence—immortal, yea, because it is no longer of earth. They glory in the thought that the United States is a great commercial and military power among the nations. They bubble with the foam of beer and bellicose patriotism. So did the red-capped knitters of the Faubourgs who watched the gleaming knife and kept tally as human heads slid into the basket of the French guillotine. The Faubourgs were mightier then than the Tuilleries or the court of Louis XVI. They shouted viva la republic! and cut off heads by the score. This was the apex of a pyramid of infamy. France in 1792 was the culminating point of the savagery of the Middle Ages, when Europe was a vast theater of slashing, smashing barbarians. The sword in those days was a crude affair. It bruised and smashed as much as it slashed.

But it has remained for nineteenth

century ingenuity to construct a machine so diabolical and so scientific that men and women are decapitated and still walk the streets. Not a drop of blood is spilled and the victims, instead of realizing their condition, gambol and frisk about like sheep after a shearing. We are a decapitated nation. Our heads are either in the clouds, mutely questioning the Beyond, or assiduously flattening our noses upon the grindstones that whet the knives which decapitate us. Our heads are everywhere in the circle except upon the shoulders God designed them to adorn. For this reason the intricate and consummately cunning guillotine is rarely perceived. But here and there an eye is lifted above the stones and the knives, here and there a hand is held aloft bearing a torch. In all ages of the past there have been certain signals indicating the esoteric nature of events, of crises in the drift of sociological glaciers. These signals have been read by the masters, the prophets, the agitators and teachers and their import has been given, their significance preserved. Like Pharos lights along a beleaguered coast these spiritual and intellectual torch bearers have kept alive the hopes and love of human kind, and have shown them to the oncoming traveler as the index pages to the book of national destiny. Civilizations let go the sheet anchor of their time in the proportion that the tide of love and confraternity is transformed into rapacity and idleness. The intellect has the power to unthink just as love has the power to unlove. Wisdom is dependent neither upon intellect nor passion. Rapacity and cruelty are the obverse side of generosity and love. The lines along which the faculties shall act are laid out by and constituted of myriads of generations of moral and intellectual development. The pharos lights of the past have shot their glittering rays always upon the tombs of civilizations. These tombs have been reared to the memory of rapacity and despotism. Inherited tendencies account for the preponderance of these qualities at the present time. I am speaking to you upon a subject that has always engaged the thought of the lighthouse keepers along the rock-bound coast of human progress. I do not pretend to be one of these lighthouse keepers, but I see a light ahead.

When I stand on the viaduct and look up this grand thoroughfare and see our beautiful cars, freighted with humanity, rush along with no evidence of the monster power propelling them save a gleaming wire overhead; when I look into our schools of art and upon the great engines of intellectualism which are driving the genius and mirth and philosophy of the American people, I assure you I marvel at the wonderful kaleidoscope which shows such strides in the uplift of civilization and what the people have accomplished. And while I turn from all this matchless growth and change and view the coast

of it, while I tread upon skulls and listen to the reverberations of sepulchers; while I gaze upon smiling faces and yet see the agony behind the smiles; while I behold justice manacled and thugs in the livery of heaven; while I see the rights of the people one by one violated and usurped by the lackeys of a mailed and merciless capitalistic oligarchy and all the ennobling qualities of humanity prostituted at the foot of the cross, I feel to say:

"God give us men; a time like this demands  
Strong minds, great hearts, true faith and ready hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office can not buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flattery without winking;  
Tall men, sun crowned, who live above the fog  
In public duty and in private thinking;  
For while the rabble, with their thumb-worn creeds,  
Their loud professions and their little deeds,  
Mingle in selfish strife; lo! freedom weeps,  
Wrong rules the land, and waiting justice sleeps."

### GOVERNMENTS AND MAJORITIES.

It is the theory of this government that the powers delegated to representatives inhere in the people. Our constitutions open with a preamble which reads, "We, the people," but the people have lost their delegated powers. The majority may rule, but what constitutes the majority? We are face to face with a problem that has vexed wise statesmen during all the past history of limited monarchies or representative governments, to-wit: "Is it the best thing for a nation that majorities should rule?" It is hard to convince the beneficiaries of pernicious class favoritism that their intrigues and acceptance do not strike at the very root of democracy. This political degeneracy, and when a righteous condemnation is raised against the system we are told that we are calamity howlers, and are stirring up discontent. What would the world have been had not the Samsons and the Christs reached for the pillars and scourged the money mongers from the temples? The tooth and the elbow are, and always have been the great conservators of might, power and profit. What the tooth doesn't crush the elbow crowds to one side. Anarchy can go no farther than a merciless, naked percent cash laissez nous faire.

We have competition, absorption and injunction, the trinome head of anarchistic capitalism. The first and second relate to production and distribution; the third to government. These are the millstones of the commercial Moloch.

We stand today on Rockefellerism and look back upon Lexington and Bunker Hill. We go from Lattimer, Pa., to the United States supreme court and from there to Appomattox. Observe this diorama. Which means the most, the Trunk Line association or the Declaration of Independence? Which means the more for American destiny, the struggle of the revolutionary fathers, who marched barefoot through the snows and frosts of seven winters to wrench liberty from the maw of despotism, or the bloodless craft by which the gilded anarchists of capitalism have overthrown liberty and established government by injunction and monopolistic despotism? Appomattox could not have been had not the conditions which produced a La Gre and an Uncle Tom existed before a woman like Harriet Beecher Stowe arose to picture them to the world. Pericles must needs precede Demosthenes and Sesostris went before Nero. So we have had Washington, Jefferson, Franklin. We have had Webster, Ben-

ton, Sumner and Abraham Lincoln! Statesmen, patriots, gentlemen, one and all. Today we have Vanderbilt, Mark Hanna, Rockefeller, Tom Platt, Matt Quay, Dave Hill and Grover Cleveland, but no statesmen, and few patriots. These are the type of men who are producing our LaGre and our Uncle Toms. Before me sits many an Uncle Tom. There are no lash marks on your back, Tom, because this is not a blood-letting system. But there are lash marks on your soul, Tom, and your heart throbs beat the hours of a dreary existence.

A prodigious mistake has been made in positing affluence and idleness as the acme of earthly enterprise. This constitutes a hideous self-satisfaction, and these, the self-satisfied, may charge me with incendiarism the while they point out the glories of modern civilization, achievement and progress. They may stand, even as the bronze goddess in New York harbor, with Liberty's torch high and proudly waving, tell the world that free America is the asylum and the hope of all the oppressed of earth. Let them do this, I say, but every time a poor immigrant lands on our Atlantic seaboard, while millions here are without the means of subsistence, their assertions and liberty hurrahs are given the lie. I maintain that the Malthusian theory is false, and he who looks upon the miseries of our civilization and sees in them a revenge of nature because population brings human beings into the world faster than she can supply subsistence for them, and who as a consequence have no right to the existing store of the necessities of life, whom she tells, as interlopers, to be gone, employing for her purpose of extermination, hunger, pestilence, war, crime, mortality, prostitution and disease, I say he who believes this, and every autocrat that befouls the earth at the expense of

logian who believes and teaches that God charges the iniquities of one generation upon another (and Malthus read theology when he formulated his theory), every monied power that breeds centralization and subversion of the principles of liberty, shall be buried beneath the lowest foundation rock of the future civilization.

Now I lay it down as a self-evident proposition that education, based upon the spiritual and material nature of man, should be the labor and purpose of the nation. No nation ever advanced that did not improve by its necessities and upon the thought of its progenitors. Herein is embodied the prime factor of industrial reformation but it can not operate so long as the masses are grounded in the slough of deprivation and servitude. As it is now the laborer is regarded by society as a surf, and his toil the only currency that entitles him to existence. He often regards himself in this light, and there are thousands who pass along the streets morning and night who have no higher thought than a day's work, which will pay for their own and their family's bread and meat and a shelter from the storm, and many of them don't get even that.

Now, you can never educate the laborer in the true functions of his being and in his duty to society until you take away his fear of want.

Charity and philanthropy are shackles upon the abject degradation of man. They cannot solve the problem. They will remain unsolved until competition takes the place of competition and the principles of government cease to be perverted by centralization and corruption. If the principles of a common humanity and the needs of the people to the bounties of Nature were guaranteed together with the ideas of Kant, Locke and Humboldt as the guiding star of legislation the words charity and philanthropy would of necessity be expunged from the English language. It is not charity and phil-



anthropy that form the demand of the poverty-ridden. It is justice. Humboldt says: "To attain the highest and most systematical results from the cultivation of his powers of mind and body, man must have freedom of action as well as diversity of objects and pursuits."

This principle never can become active in society so long as men, women and children are overshadowed by uncertainty and the dread of privation. The great spur to industry is security; take that away and you have a drooping and paralyzed population. So, when you are taught from the text books of political economy, which are built upon the Malthusian doctrine, just as the dogmas of the church are drawn from false premises of biblical doctrine, that poverty is the necessary result of overpopulation upon the means of subsistence, turn your thought upon the ravages of famine and pestilence that have made a waste of India, China and Ireland, and see how much Malthusianism has had to do with it. I want to ask how there can fail to be pauperism and famine in a country where an armed banditti under the prerogatives of statutory law invade every field of industry and tax the producer and wrest from the cultivator of the soil everything but just enough to keep life in his body? What incentive is there for industry and thrift when misfortune instead of bringing friends and relief to the sufferer, brings the sheriff to wrench from him what little he has saved? Is this state of affairs no lesson to us? Is not the finger of fate tracing upon the walls of America's Belshazzars the "mene, mene, tekel upharsin" that carried terror and destruction to the old Babylon?

#### MAN AND THE LAND.

Man is thrust into life by an all-powerful will independent of volition, desire or necessity on his part. He is a part of the earth he inhabits. He had nothing to do with its architecture or growth, and can't control a single motion of it. He can add nothing to it nor take anything from it. Not an atom! His genius and his necessities can mold and fashion its material into objects and means of use or gems of beauty and adornment, that is all. The land then, including all the natural sources of wealth, is the heritage of all the people. The fact that it is subject to speculative traffic lies at the base of the enslavement of the people.

Occupancy and use form the only title that justice can bestow upon the possessor of land. The fact that man holds power over the land to give isolated possession of the acres and feet of the earth's surface is one thing. But I ask where and when did there ever exist the human being who had the right to do so. No deed, no conveyance, no grant that can issue from the authority of man can give a human being a just title to any part of the material universe.

Exclusive property begins and ends with human production. Just stop and think of the utter absurdity of granting to evaporating man whose tenancy here is as a day in eternity, a perpetual title to the crust of a planet on which unnumbered generations follow one another! What are we but tenants upon Nature's Eternal acres? And should we presume to bind upon our posterity the chains which conquest and strategy have forged for our hands and brains? Can there be a greater robbery than this. Can meanness and perfidy sink lower than acts which rob unborn generations of a rightful heritage?

By what better right did the last generation, or the mouldering and forgotten billions of the past occupy this green earth, than we of today? Where are they and they who made their empires? Where are the Hannibals, the Alexanders, the Constantines, the Caesars, the Attilas, the Caligulas, the Plantagenets, and where are the popes whose penstrokes divided empires and principalities? Gone and forgotten, save the husks of their great names. Their bones and those of the hordes to whom they gave the earth have long since mingled with the dust that enriches the soil for our use.

#### MAN AND THE STATE.

Now, upon the broad pedestal of equal rights man constructs the state. He delegates a part of his prerogatives to the care and for the upbuilding of society. But he precedes the state. It's a creature of his will and every subversion of delegated power is a blow at the fundamental doctrine of self-government and finds its inevitable reaction upon the people at large. Then in view of the facts everywhere prevalent in the industrial and social spheres it is not too much to say that we are in our relations toward the rights of property and the rights of individuals a nation of usurpers and the first usurper in the primeval condition of mankind was he who took from the common wealth without right and held by the force of strategy. That was the beginning of the greivous condition that confronts the economist, the statesman and the religionist today.

#### SELFISHNESS THE PRIME MOTIVE FORCE.

Selfishness is the prime motive of action

in material affairs. From this deplorable moral state the producer labors for his own interests at the expense of the people at large. Remove selfishness by abolishing the haunting fear of poverty and you place the producer in a position to labor for the interests of the community, while at the same time he is advancing his own interests. It has been from the wastes in competition, uncertainty of enterprise, useless legislation, idle capital and labor pauperized that men have sought to solve the problem by fleeing from the centers of population and forming communities to carry out the principles of Brotherhood, but the strain of adverse competition and the moral decrepitude of the masses surrounding them, together with unnatural restrictions placed upon themselves have rendered these efforts of no greater value than experiments, and thus the struggle will continue until the people at large assume the prerogatives of a higher and broader equity than that which appeals to mere party politics. This can come only by increased knowledge through the slow processes of Evolution and Experience.

You gaze in ecstasy upon a marching body of infantry, officered, equipped and armed cap a pie. Do you not see that concerted action and singleness of purpose reveal the secret of their strength? You never observe the numerical value of their force. It is the rhythm of motion you enjoy to look upon. They may be few in number, but with what ease they can disperse a mob of thousands who have no concert of action, and a thousand different purposes, and you say here's an illustration of the principle of genuine economy. You see it in the generation, organization and distribution of force to produce the greatest results by the simplest means. But you cannot apply this principle to the industrial system of this great people, which can be likened to nothing better than a mob without a leader, and millions of antagonistic designs having their origin in the struggle for existence and the fear of failure and consequent poverty. It is like a pyramid with its apex in the ground and its base in the air. The center of gravity, although composed of the love and intelligence of the people is shifted from its true place and the whole structure is saved from collapse only by props and guys in the form of innumerable laws and conflicting customs. Millions upon millions of dollars are annually extracted from industry and put into armaments of defense against a fictitious public enemy, and this, too, when the brightest statesmen and the profoundest students in economics of the world unite in conceding to our country the ultima thule of the ages. "Having everything, wanting nothing." Let me tell you; it is not the armed force of any foreign nation that forms the menace to our institutions. Our public enemy is a four-headed dragon right here in our midst. Its name is: **Poverty, Ignorance, Usury and Exploitation.**

#### WHAT SOCIALISM IS.

The concrete element of Socialism is the national investiture of land, labor and money, and the gradual abolition of Rent, Interest and profit, the mobilization of an army of industry, not an army of politicians, backed by the sword and club and gun.

I take the ground that where co-operation is impracticable by having capital diffused through a labyrinth of petty personal interests antagonizing each other, no organization of labor can even be effective. The national organization of labor, under one direction, stops the leaks that everywhere prevail, and provides for all citizens the full measure of their value as producers of wealth and their distribution in the various fields of industry determined on their aptitude. And I repeat every force points unerringly to this result, however distasteful it may be.

There is a principle underlying corporate power as manifested in trusts and monopolies that no human power can cope with. It will work itself out both in the concrete and the abstract by the gradual control by municipalities and states of the instruments of production, land, labor and capital.

Nature is the only true monopolist, and her prerogatives no human act can alter or contravene. The function of government in the national, state and municipal branches is the control of Nature's monopolies in the interests of a common humanity.

When this idea becomes impregnated in the people, legislatures will cease to confer corporate rights upon individuals, which enable them to control the pockets, stomachs and consciences of thousands of their less fortunate fellows.

This is the misapplication of a principle, and while there are many honorable and valuable illustrations of the prerogative of corporate power when vested in mutual interchange of labor and capital as seen in railroads and steamship companies still the truth remains that these and kindred corporations are the great object lessons through and by which mankind are slowly learning the feasibility of industrial government as against purely political government. On all sides we see vast monied

interests, the wages of great armies of labor, the distribution of wealth, the transportation of the produce of the country, all controlled with an efficiency which could not obtain in small operations or individual enterprise. You have observed the unparalleled deals now going on by which nearly all the great industries of the country are passing into the control of a few men, many of them practically under the thumb of a single individual.

It is no longer a question of competition, of supply and demand in an open market. It is a question of exploitation, amounting to this: Shall the state own or be owned? Shall the people rule or be ruled? The man who owns the land and the other instruments of production owns the man who uses them. Labor rebels at times, and we have the strike, and some times labor wins. What has labor won? Is not the laborer still the wage slave? Does not the corporation he has fought and temporarily defeated still control that which he must have or perish? Admitting then, as before stated, the principle of the trust or combination to be the lever by which Socialism is extended, the only problem is contained in the order of time, which determines how far the pernicious use of the principle of combination as now exemplified can be carried before the American republic becomes a matter of history.

Nobody disputes the ability of the men at the head of these cormorant affairs to manage them, but their rightful office belongs to the state. These men are controlling that part of wealth, which in economic terms is called the unearned increment, that portion which wealth attaches to itself by reason of enhanced land values. This belongs to the people. Corporations do not produce it. Labor produces it just as labor produces everything that man enjoys.

Don't you see that it is but a step from this private monopoly which has destroyed competition to that of national or public management and control, which shall destroy monopoly?

There are more than 600 railroad corporations in the United States.

Now the consolidation of these roads under one head would dispense with the salaries of 599 presidents, which money alone would administer the national government under the new regime for ever. Besides this the army of useless subordinates and pernicious middlemen who stand like apolyons between the producer and his market would be swept away.

#### CAPITALISM HAS DESTROYED THE PRODUCTIVENESS OF LABOR.

I have stated here this afternoon that we are a decapitated nation. I have vaguely hinted at the cunning, the malignant diabolism which has erected a guillotine that has shaved off the heads of the American people so slick that they don't know it. It was Wendell Phillips who said: "Injustice in the statute book is gunpowder under the capitol." I want to show you, Tom, some of this gunpowder, and I want to give you a glance at the many sided machine that has shaved your head off.

When negro slavery was destroyed wage slavery was instituted. The placing of capital above labor, the control of labor by capital in the reduction of wages constituted the subtle craft which took the place of powder and ball. This is the chemistry of capitalism. This it is which transforms swords into plowshares and puts starved horses in the furrow with despair at the handles.

To do this the instruments of production—land, labor and capital—must be exploited to the use and control of a ruling class which is fed constantly by the great producing mass.

At the close of 1892 there were 3,788 national banks in the United States having a capital stock of \$693,868,665 and \$164,883,000 in bonds were deposited to secure their circulation. That is to say they were using and getting interest on more than five times the amount of their securities. This is how men, a few men, can get rich collecting interest on what they owe.

Now, my fellow-citizens, the Nero's who are fiddling amidst the holocaust of our commercial and industrial ruin laugh when these facts are pelted at them. These are the men who have gotten ahead of their fellows. They can see ten thousand semi-paupers made where one millionaire is hoisted upon the throne of empire. "Let the galled jade wince, our withers are unstrong," said Hamlet to the murderous king. The hurricane is whistling it through the rigging of the ship of state. It is the regulement of the dead pitched hourly into the jaws of an angry sea. It is Laissez Faire! It is anarchy! For this have the blessings of our era been exchanged. We have no king, but we have the kings' estate, and pay a pitiless tribute. We have great public conveniences, but who enjoys them? We have wheeled palaces that fly between our cities with the speed of the hurricane, but who rides in them?

We have myriads of mansions and castles, but who lives in them? We have the vast and increasing number of hovels and tenements and sweatshops and vile factories. Who lives in them? There is an adequate cause for this. Nothing happens

You are told that we are a prosperous nation. We are a debt-ridden nation with \$40,000,000,000 on the wrong side of the ledger. Now this is true, because capitalism has destroyed the productiveness of labor. The value of wealth depends upon the productiveness of labor. Where labor is paralyzed wealth is pauperized. Labor today sits enshrined in a coffin.

And yet over and above the grave we may behold the outlines of a better life. That which modern Naples is to buried Pompeii and Herculaneum the coming civilization will be to the present metallic destruction.

#### ELEMENTS THAT WILL SURVIVE.

Absolute liberty of the press; absolute liberty of religion; absolute liberty of public meeting and discussion; universal suffrage and education, direct legislation and proportionate representation. The extension of the initiative; the abolition of the national banking system; the civil service extended to all branches of the public service. The instruments of production in full control and under the administration of the commonwealth. These are the important elements of a stable society; elements which will survive the present transition. No man can stay nor advance them except as he calls attention to their inevitable nature. They are involved in the economic evolution of society. The very nature of our time forecasts the commonwealth of the future. The work of civilization is the collective massing of the forces of man. The present state is the culmination of experience. No power could prevent it, and no power can avert the change awaiting it.

The conquerors have been the annointed, but they have only changed the course of the stream; they have rarely helped it any. It is well known that the Roman Empire fell, not quite so rapidly under the best Emperor, perhaps, but it fell. The worst Emperor Rome ever had only accelerated the movement. He could not destroy the Empire any more than the best Emperor could save it. Rome fell when 95 per cent. of its wealth was in the hands of 5 per cent. of the people.

The adherents of those undying principles of intellectual and social regeneration which are now surcharging the world have nothing to fear in beholding the decadence of the present time. Myriads are awaking and while the stupefaction of the masses appalls us we can only hope they will see the holocaust before it is too late. The agitator of today can not of right assume to be greater.

The great minds of the 18th century, imbued with the flame of eternal justice and wisdom as no men ever were before them, still labored under tremendous disadvantages, but they pointed out the inevitable. There were few to heed them. Down even to thirty years ago the apostle of social and industrial liberty had few followers. We cannot pretend to be greater than they. No man is doing more today than the giants of the past century have done, and yet observe the successes of the movement toward the commonwealth.

I say these are due, not so much to the efforts of men as to the inherent conditions of human evolution. The order of time governs the establishment of reforms. We can by our efforts accelerate the movement toward a more just commonwealth; we cannot force it any more than the props and guys now supporting the crumbling pyramid of destruction can prevent its fall.

The light ahead presages the victory of the right. We cannot and do not hope to remove the rapacious instinct, but the claws and teeth can be removed, and the way to do that is to make aggrandizement at the expense of others unprofitable.

Profit and gain are the food of the rapacious instinct. Effort should be rewarded with a sufficiency, but all superfluities should go to the commonwealth. There has been no revelation from heaven, and no high and ennobling quality of human nature that has not condemned the taking of usury. Usury lies at the foundation of the Modern Vesuvius. The calamities above it are so formidable, frowning, and imminent that people do not see the foundation. The people's patrimony is daily and hourly being absorbed by this arch evil of the world.

This has to be removed before the light can pierce the canyons of the industrial mountain chain. I believe that the system of the universe is right and good. Man suffers to make him wise, not because the universe has been dislocated. Man the animal is slowly rising to man the angel; and angels have never become fallen.

I love liberty and I believe the citizen is greater than any party. The eternal now is the only allotted time, and while you and I cannot hope to gather the harvest we can cultivate the crop.

Comstockism is the surviving putrescence of the Dark Ages—the only stench that is permanent, for it has saturated the solid globe and the human race. We are born in the odors of the barnyard, and must reach the spirit world to be disinfected.—J. R. Buchanan.



## MISCELLANEOUS.

## THE PROSPERITY THAT IS NEEDED.

Dr. George C. Lorimer preached in Tremont temple, Boston, recently, on "The Times That Have Passed Over Us." He spoke of the year just passed as a year of wars and rumors of wars. But then the destruction and upheaval of war, he said, is the social and political calamity of increasing and increasingly powerful trusts and monopolies. No matter how good times may become, poverty will remain among us, not only the poverty from vice and indolence, but suffering on the part of those who are doing the best they can. As long as we allow these things to exist, we are simply crushing the life from thousands of men and women throughout the country.

"The time will come," continued the speaker, "if the suicidal policy of the hour is continued, when the common people will be too poor to buy the comforts which are the products of manufacture, and then the capitalist class will begin to suffer. If the people can no longer use goods there will be no inducement to produce."

Dr. Lorimer called the present winter the worst in widespread poverty in Boston that he has seen since his going to that city, with one exception. The charitable associations of Tremont temple are besieged for clothing of all kinds and food to keep actual starvation from families of worthy poor.

Too generally the clergy who preach to large and fashionable congregations avoid all reference to the methods and effects of trusts and combines which create widespread poverty which prevails. There is not a Christian church representing a large amount of wealth in Chicago whose pastor can fearlessly discuss economic and labor questions except from the standpoint of capital, or in a noncommittal way, and retain his position. Men like Rockefeller are willing to give large checks to support the pulpit only on condition that the pulpit says nothing about trusts and monopolies and the injustice of a system under which colossal wealth can be accumulated in a year from the profits of those who toil and live in poverty and often in destitution and wretchedness.

Dr. Lorimer put his finger on the weak spot in our present condition. There is "prosperity," no doubt, but the prosperity is not for men, women and children who go day after day to their regular toil. The great profits accrue to those who send out reports of prosperity, for which the common people have no time and for which there is no reason in their experience that they should so report.

It is the trusts, combinations, monopolies and millionaires that are prospering. Rockefeller, it is said, made a net gain to his fortune of \$30,000,000 during the last twelve months. But how much prosperity was there among the employes of the Standard oil trust? How much among the rival concerns which the Standard Oil company crushed out? How much for the workingmen in those industries in which Rockefeller's influence was most felt? How much prosperity among the thousands thrown out of employment by the breaking up of local plants for the purpose of unifying concerns engaged in the same business?

Everywhere men are out of work. Everywhere they are working at reduced wages. Everywhere multitudes are dependent and helpless in spite of the prosperity shown by the bank

statements and the reports of manufacturers and exporters.

What we need is a prosperity which shall manifest in increased wages, general employment and better conditions among the mass of the population. B. F. UNDERWOOD.

## THE MARRIAGE QUESTION.

I have been much interested in reading the article on "The Marriage Question," by A. J. Weaver. The right relation of the sexes and the right use of the sex function is, to my mind, the most vital question of the day. How better children can be born and reared is the problem of all problems. Emerson says, "Nature," desirous for the preservation of the race, has greatly overloaded the sexual passion, at the risk of order in society." And we might add, at the risk of happiness in the married life. Through unrestrained passion many unwelcome children are born yearly into earth life; entailing toil and poverty on the parents and the children also; keeping them age after age on a low plane of life. Can anything be done to remedy this evil? I see no way as long as man considers himself lord and master of woman, and as long as she feels herself dependent on him for home and food. Thanks to the inventive genius of the nineteenth century, whereby wealth is greatly increased, woman is coming to be more and more independent of man for a livelihood, and is coming more and more into the position to assert her Divine Rights, of which motherhood is the greatest. In the "Golden Age," that we fondly hope is coming in the near future, I believe in the mother of parentage, and all sex functions, woman will be the leader and mistress, and man her willing and obedient servant, finding his highest good and happiness in so doing. This will necessitate the consecration by woman of her soul and body to a divine motherhood—to the bearing and rearing of the best possible children, physically, mentally and morally.

This will give her the right to choose the father of her children and the time of their begetting. This will necessitate the complete mastery and control of the sex passion by man, and the giving up its use or expression for pleasure only, as has been the custom all down the ages. This would cause the greatest revolution ever known in human society, and surely the need is great. This would necessitate great changes in our present marriage laws and customs, and perhaps in time the abolition of legal marriage. I think the drift of Brother Weaver's article points to that end. I was surprised to read in that article, that Jesus was the Father, so to speak, of indissoluble marriage. I had not discovered it in my reading of the New Testament, and can not think he meant it in the sense Brother Weaver implies, because he was pre-eminently a spiritual man, and must have seen the absurdity of it. He did not encourage marriage by his example, and he tells us that "In heaven they neither marry nor are given in marriage," and when he tells us that "Heaven" is within us, it seems to point to the idea that we are units complete in ourselves, and not half souls wandering about to find their counterparts, as some teach in these days; but are capable of attaining a condition of happiness independent of other persons, and largely of our environment. I believe the disappointment so common in married life is due largely to the fact that men and women have expected to find "all the world" in one person. As each one is but a part this is impossible—growth of soul takes them apart in spite of themselves. I throw out these hints

to draw out the thoughts of others on this very "live" topic.

S. CARTER.

## COLUMBUS (O.) SPIRITUALISTS DECLARE PRINCIPLES.

The following declaration of principles was adopted by the First Spiritualist church of Columbus, O., Jan. 29:

Whereas, We, the members of the First Spiritualist church of Columbus, O., believe it to be our duty as Spiritualists to state to the world our standpoint, that our position may be fully known and understood, and to express the motive for banding ourselves together; therefore, be it

Resolved, That we do adopt and publish the following as our

## DECLARATION OF PRINCIPLES:

I. We have knowledge and incontrovertible proof of the continuity of life and individuality, after the transition called death; and that this transition is simply the casting off of the material form, that works no change in the real person. Each spirit on entering the new plane of existence takes with it all of its individuality; and only through various degrees of progression makes advancement toward perfection; hence, the wisdom of "trying spirits" as to whether they be wise and truthful guides.

II.—We recognize the necessity for loving care and sympathy to be extended to such psychics as live morally, are recognized by reputable associations, and have dedicated their lives to the service of humanity.

III. We recognize an immutable law in all things, and unto this Parent Force we give loving reverence: but affirm, that as the child can not understand all of the parent's attributes, nor the finite comprehend the infinite, excepting such manifestations of universal energy as may be learned of through study of physical and soul laws.

IV. According to the wise or ill use of opportunity, a person will hereafter be happy, or in a state of misery, mentally; for each act sheaths its own reward of joy or woe; and each person will have to expiate all wrongful acts committed physically or spiritually.

V. Destiny hereafter depends solely upon character; therefore, it behooves each person to strive to obliterate from his or her nature every attribute which would retard the unfoldment of the higher qualities of the spirit.

VI. Sin is a habit and a guilt; and the spirit who would rise must overcome all debasing influences.

VII. Thoughts are things. All deeds are born of thought. Therefore, permit no evil or unkindly thought to form within the mind, lest it sway one to the commission of an evil act. Let the thoughts be pure and tender, desiring only the highest good and happiness for all, in or out of the fleshly fetters.

VIII. Our rule of honor is, "Do not unto another that which you would not another should do unto you." This faithfully observed will right all the wrongs of the world.

IX. That justice alone guide in matters of finance; not conforming to the letter of the law alone, but to the spirit of justice.

X. The advancement of knowledge, and the uplifting of humanity.

XI. The bonds of fellowship extended to woman, she being equal to man in mentality, judgment and courage. Each woman to be regarded as a sister, in fact, and each man as a brother, in fact, where not united in parental, filial, or marital bonds.

XII. We denounce capital punishment as barbarous in its effect upon humanity on the earth plane, and it increases evil; for the guilty spirits who

are legally (?) forced into the spirit world feel in their hearts revengeful hate toward the world en masse, and their low spiritual nature compels them to remain on the earth plane; they roam at will, instigating susceptible creatures to the commission of all kinds of criminalities. Hence, we are opposed to giving such spirits freedom, until they are fitted to appreciate it in the right sense, by solitary or dual confinement for life, giving opportunity for reflection and aspiration, aided by literature that will aid them to unfold the divinity within them. This we deem the remedy for the present, and right teaching the preventive for the future.

XIII. We favor and urge taxation of all church property, except the actual edifice wherein religious services are held; all sectarian schools, recitories, and the real estate holdings of all sects, and all personal property of the ministers of all sects.

XIV. We will severally and unitedly endorse and support any movement intended to benefit the working classes and uplift and ennoble the people of our country.

Columbus, O., Jan. 29, 1899.

## CAUSE AND EFFECT.

Editor Light of Truth—In my letter published in your issue of 11th inst., it was proved that mind or spirit is the all there is. There is a corollary to this, which may be stated as follows: If we take the exercise of mind power to be the externalization of ideas—the objective from the subjective—then it follows that all the good and beauty there is on the earth plane and all the evil is the result of either pure or impure thinking. And by this is understood not only the thoughts of the fleeting humanity at any one time on earth, but the total thoughts of mankind, on earth and in the spheres, at any time and through all time.

If we think purely we shall build the good, the lasting; if we think impurely we shall build badly on an unstable foundation, soon to be swept away. This lies at the root of the long disputed theory of free will. Man has free will to think either purely or impurely; that is to say, if he chooses he can purify his mind and overcome even long generations of hereditary evil thinking. There will be a struggle, of course, a hard struggle in many cases, but it is possible. He is free to think as he will, but he is not free to avoid the consequences of his thoughts, the effects will follow the causes with undeviating precision. And here in lies the hope for humanity. Salvation lies within each one.

To all the readers of your paper, then, I appeal to join in purifying their minds. I am an Englishman and despise all secret societies, but let us have a secret society of all who read these words—a Society of Pure Thinkers! who refuse to allow impure thoughts of any kind to find harborage in their minds; who are too proud of their most god-like faculty to permit it to be sullied even for a moment. A society open to all, free of all oaths and penalties, but the more binding for being of the inmost heart.

It is the only way, Spiritualists, to be worthy of our friends in the advanced spheres. A. K. VENNING.

The German Kaiser has passed his fortieth birthday. Believing this to be due wholly to divine providence, he issues a thanksgiving proclamation, in which he says that he has experienced as a ruler "a rich measure of God's grace." God seems to be about the only foreigner that William can refer to who has not given him the derisive laugh.—Truth Seeker.



## The Author's Symposium

From "Poems and Songs by James G. Clark."

In this week's Authors' Symposium we let a great and sweet poet utter his best inspiration for Light of Truth poetic readers. Here are a few stanzas from Mr. Clark's widely copied poem. It is entitled "Leona," and was first published in the Home Journal.

Just now, as the slumbers of night  
Came o'er me with peace-giving breath,  
The curtain half lifted revealed to my sight  
Those windows which look on the kingdom  
of light  
That borders the River of Death.

And a vision fell solemn and sweet,  
Bringing gleams of a morning-lit land;  
I saw the white shore which the pale  
waters beat,  
And I heard the low lull as they broke at  
their feet  
Who walked on the beautiful strand.

Leona, come close to my bed,  
And lay your dear hand on my brow;  
The same touch that blest me in years that  
are fled,  
And raised the lost roses of youth from  
the dead,  
Can brighten the brief moments now.

We have loved from the cold world apart;  
And your trust was too generous and  
true  
For their hate to o'er throw; when the  
slanderer's dart  
Was rankling deep in my desolate heart,  
I was dearer than ever to you.

I thank the Great Father for this,  
That our love is not lavished in vain;  
Each germ, in the future, will blossom to  
bliss,  
And the forms that we love, and the lips  
that we kiss,  
Never shrink at the shadow of pain.

By the light of this faith am I taught  
That death is but action begun;  
In the strength of this hope have I strug-  
gled and fought  
With the legions of wrong, till my armor  
has caught  
The gleam of Eternity's sun.

Leona, look forth and behold!  
From headland, from hillside and deep,  
The day king surrenders his banners of  
gold:  
The twilight advances through woodland  
and wold,  
And the dews are beginning to weep.

The moon's silver hair lies uncured,  
Down the broad-breasted mountains  
away;  
Ere sunset's red glories again shall be  
furled  
On the walls of the west, o'er the plains  
of the world,  
I shall rise in a limitless day.

Mr. Clark's deeply religious nature found its truest expression in his poem "Prophet of Nazareth," from which the following stanza is taken:

The mist of the ocean, the spray of the  
fountain,  
The vine on the hillside, the moss on the  
shrine,  
The rose in the valley, the pine on the  
mountain,  
All turn to a glory that symbolize Thee;  
So I yearn for thy love as the purest and  
dearest  
That ever uplifted a spirit from woe,  
And I turn to thy life as the truest and  
nearest  
To infinite goodness that mortals may  
know.

From "The Infinite Mother" we take the following:

Father, let Thy spirit guide me  
Through the darkness and the blast,  
Let Thine angels walk beside me,  
Till Temptation's power be past—  
Till I view the heights supernal  
Tow'ring o'er life's changing sea,  
Till I tread the vales eternal,  
Where the blest are led by Thee.

His last earthly poem has this beau-  
tiful thought:

In the everlasting arms,  
Waiting for the perfect day,  
Free from shadows and alarms,  
On the border-land I lay.

Never more can fear enthral me,  
Never pain or woe befall me,  
Or the world's false pleasures call me  
From the everlasting arms.

## SPIRITUALISM.

Mrs. Maggie Waite has arrived in Buffalo after four months' work in the orthodox city of Toronto. There she not only astonished the people with her marvelous test power, but got the ministers so aroused that they amalgamated and sought with the assistance of the crown authorities and by the aid of some ancient statutes to quash Spiritualism, or so-called "witchcraft." The arrest of W. R. Colby, the slate writer, and several phrenologists and palmists, followed on Jan. 6th.

It is to be sincerely hoped that a test case will be made of this, and if necessary carried to the highest tribunal in order that the question may be settled for good as far as Toronto is concerned.

Commencing in October, Mrs. Waite's audience increased from 150 to the full seating capacity of St. George's Hall. The first Sunday evening in November Mrs. Waite and Mrs. A. Sheets, on coming onto the platform at the Toronto opera house, were welcomed by a packed house. This continued during November and December until the last evening of their engagement with the Toronto Spiritualist association, and no one of a sane intellect and full reasoning powers could ever have attended one of those services without going home and saying to themselves: "Well! What have I been doing all these years that I have known nothing of Spiritualism before?" In verification of this I could, if space permitted, give instances of repeated conversations with personal friends and strangers who were fast becoming regular attendants at the meetings. During the three months I am in a position to vouch for the increase of investigators who became weekly attendants to the last, and amongst them I noticed justices, lawyers, doctors and men of more than ordinary ability, who certainly moved among the so-called "elite" of Toronto. Mrs. Maggie Waite is commencing her seances in Buffalo at the Conneticut Parlors, and certainly has with her the good wishes of many friends in Toronto who would wish to see the halls crammed to the same extent that they were in that city.—A. A. B., Buffalo.

## NEW BOOKS.

Spirit Slate Writing and Kindred Phenomena, by W. E. Robinson. 66 illustrations. Munn & Co., Scientific American office, New York City. Price \$1.00.

The bulk of this book has been running in the columns of the Scientific American of late, so that readers of that excellent journal will not be unacquainted with it. The author is an authority on magic-art and says that he was brought up in the Spiritualistic belief, but when he began to dabble in magic the phenomena he had often witnessed at seances became mere tricks and illusions. This statement, of course, will relegate Mr. Robinson to his proper place in the estimation of Spiritualists.

The book, however, will exert some influence amongst the skeptical and overcredulous. There is nothing new in it to those who are discriminating and it nowhere and nowhere accounts for occurrences in psychical investigation which are all the while bringing people to a knowledge of post existence. Mr. Robinson makes a serious mistake in listing the Eddy Brothers, Davenports, Charles Foster and Henry Slade with the mountebanks he essays to expose.

Practical Occultism, by Ernest Loomis, Chicago. Ernest Loomis & Co.,

## CHOICE LITERATURE.

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## VETERAN SPIRITUALISTS' UNION.

All members whose annual dues are in arrears are kindly solicited to forward the same to the clerk. All persons doing so, or persons joining the Union during the months of February, March and April, 1899 (which costs \$1 a year), will have sent to their address a beautiful half-tone picture of the home at Waverly.

MRS. J. S. SOPER, Clk V. S. U.  
67 Huron ave., North Cambridge, Mass.

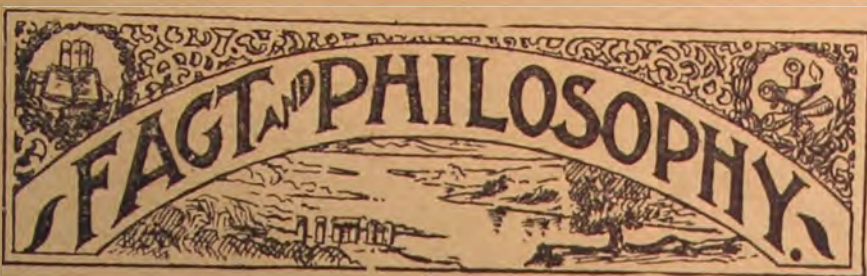
## A GRIP REMEDY.

To the Editor—It may interest your readers to know that during the great influenza epidemic in London, in 1889, the board of health of that city advised the public affected with the disease to make an abundant use of hot lemonade. The perspiration caused thereby is, in most cases, sufficient to relieve the patient of severe colds and saves him from taking refuge in quinine or other drugs, which often do more harm than good. In bronchial troubles lemon juice will relieve the irritation in the throat, acting at the same time as a natural disinfectant.

Very truly yours,

CHARLES F. HIEZEL,  
Brooklyn, N. Y.





### \*THE QUINTESSENCE OF MATERIALISM.\*

By Wm. Danmer.

As long as the so-called spirits were supposed to be supernatural beings, consisting of mind, thought, idea, etc., in one word of abstractions, the Spiritualists could well afford to leave the real substantial world to the materialists, who monopolized it and stamped it as consisting of "matter;" but since modern empirical spiritism has established the fact that the spirits are real natural beings, and since philosophical logics require that real things must have some kind of space-filling bodies of some substance or another, the question arises: What is the nature of the spirit's substance? The true answer to this question will determine the future philosophy of spiritism. There has been a tendency to invent a special reality for the spirits, essentially different from that which the materialists claim for themselves, but all efforts to split the world in two have failed. Apparently there is but one real world, and our "spirit world" forms a part of it. We are interested in knowing whether the real world is material, or spiritual, or what.

In the English language the term "matter" for the space-filling reality which forms the basis of nature and the content of bodies, has become so general that but few seem to know that by calling it so, they declare themselves as materialists, because this term matter carries with it the metaphysical hypothesis of materialism.

But the good old Anglo-Saxon term "stuff," much abused as it is, is free from metaphysics, simply signifying that which fills space independent of essence or condition. The Germans use their term "hoff" oftener than they do "materie," and since the atomic hypothesis got shaky and the idea of matter doubtful, the American scientists, too, begin to favor the term "world-stuff" instead of matter.

Stuff then is simply that which fills infinite space, no matter what the essence and condition of it may be; it is a better term than "mass" or any other term that has been considered. If we add the idea of condition to that of stuff then we have substance, but if we leave out condition, but ask for that in the world-stuff which is the same in all conditions and under any circumstances, all through time and space, invariable, constant, then we ask for the essence and interior character of the world-stuff, which in this respect becomes the world entity. Metaphysics, or the investigation of that which is behind (meta) nature (physis) is that branch of philosophy which is concerned with this entity. What is this entity that fills space and substantiates all existing things? Religion says it is God, original Spiritualism says it is spirit, mentalism or idealism says it is mind, dynamism and energeticism say it is force and energy, and materialism says it is matter. Dualism, which is a composi-

tion of materialism and either one of the other philosophies, says space is filled by two worlds, mixed together, consisting of matter and one of the other entities of which you may take your choice.

The most scientific metaphysicists of all, and at the same time the strongest and most respectable opponents of spiritism, are the materialists, for which reason we will consider their idea of the world first. The term matter, which in Old English was "materie," is derived from the Latin word "mater," which means mother. While Spiritualism believes the world entity to be a He, materialism believes it is a She; instead of a universal Father, it has a universal Mother.

#### MATERIALISM IS MOTHERISM.

It is now a settled fact that in prehistoric times there was a period in the evolution of the family when the importance of the male part in generation was not yet known. Mother was considered the sole creator of children and was, therefore, the head of the family and the owner of the property, while the unknown fathers who were subordinate to her, were not thought of in this respect. This first system of the family is termed the "motherright."

During the period of the mother-right, materialism originated as a consequence thereof. When the human mind was sufficiently developed to ask the question: Where did all the things around us come from? the natural answer was: From mother! All ideas of mankind were first inducted from natural experiences and then expanded and applied beyond experience. The idea of mother as the only creator of children was widened to that of a universal world-mother, who, ever-pregnant, generated and created all things out of herself. A world-father was not thought of until the human fathers saw their importance, enslaved the mothers and established the "father-right."

The Greek philosopher, Demokritos, who traveled through Egypt and Asia, found this motherism in Asia as a well developed philosophy. It is now certain that he and Lenkippos did not invent the fundamental hypothesis of materialism, but imported it from Asia; yet these two philosophers developed it further and introduced it in Greek philosophy.

To explain this hypothesis, we must again refer to the sexes. Passivity is the character of the feminine and activity that of the masculine force, though neither is ever alone; but passive and active forces we find throughout the world, the inorganic as well as the organic. Materialism took the passive forces, such as passive resistance, coldness, hardness, heaviness, etc., which we will unite under the collective name of materity, for the real absolute being, and the active forces, such as heat in temperature, specific heat, latent heat, "negative electricity," etc., collectively termed paterity, for mere accidental and unessential attributes or properties of that being. Spiritualism reversed the case, but we are not concerned with it at present.

At the time when the universal world-mother was imported to Greece she was no longer personified, but had become inorganic materity, which in

its absolute sense is now called matter. That absolutely passive, inert matter should have active forces was the first inconsistency of materialism, which Newton elaborated to the assertion that "matter attracts matter," while experience shows that femininity attracts masculinity, but not femininity.

It belongs to the essence of matter to be absolutely hard, cold and incompressible; that is, so perfectly hard that its hardness is at the extreme and can not be enlarged. This is contrary to the philosophical fact that largeness and smallness are co-relative, and neither ever absolute, neither in space, nor in time, nor in force. Infinity in smallness and largeness is a logical necessity, therefore an absolute hardness impossible, though as long as this is not attained we have no matter. But suppose it existed and filled space completely, which is a requirement for the absolute, so as to be independent of space; then there would be a solid mass of passive resistance that could not move, and nature and life would be impossible. The materialists, therefore, cut matter up in very small particles, so small that they can not be made smaller essentially, in fact absolutely small, and called them atoms, from atomos—indivisible. This absolute smallness of size of course is just as impossible as the absolute largeness of hardness, and the indivisibility of a body of three dimensions so often disproved, that I need not spend any words over it. That some materialists have tried to explain the atoms as "extensionless force-centers" is simply an inconsistency which destroys matter altogether.

The materialists separated those material atoms so as to leave plenty of empty space between them. When I say that the materialists handled the world in this way, I mean to convey the fact that the existence of matter, atoms, etc., which belong to materialism, has never in any way been experienced, but that they are mere speculative inventions never verified by science.

By adding empty space to their material world and making it a real part thereof, the materialists committed another big inconsistency which has caused them a great deal of trouble. In first place, they made something out of nothing, because empty space is nothingness, and, therefore, not real, but abstract, and they actually argued, when cornered, that "the nothing is something," which of course sets all logic upside down. In second place, matter was no longer constant and absolute in space, but distributed unevenly, while for the absolute world-entity, it is required to be "omnipresent," even through infinite space, filling it completely. When Kant and other philosophers proved the impossibility of empty space to such an extent that the materialists had to do away with it, they filled it with heat-stuff or ether, which is identical with the "spirit" of true Spiritualism, but through that sacrifice to logic they become dualists, with a world consisting of "matter and ether," which does not concern us at present.

Genuine materialism, which proclaims monism or the oneness of the world's essence as its principle, as we have seen, was compelled to split the world in two, in matter and empty space. As a consequence the materialists do not measure a portion of the world by volume, but by weight, because they do not want to pay for empty space. A cubical foot of granite is much more of their material world than a cubical foot of air, and that which does not weigh; for instance, our spirits are denied a real existence. While matter is supposed to be indestructible, or constant in time, it is

not constant in space, but uneven; matter is not "omnipresent."

But material atoms and empty space alone were not yet sufficient to make a living world; the atoms had to move. There is nothing in their essence nor condition that could cause them to move or make motion in any way necessary, and to suppose that there was some outside being which gave matter the first push and set the world-machine going, would never do for materialism, because outside of matter is but empty space, which has no force. The materialists could not help themselves out committed another inconsistency by postulating motion as another indestructible entity, constant in time, which means that a certain amount of motion exists in the world from eternity to eternity. The idea of motion is composed of space and time, and is as abstract as these. When a stone is falling it compresses the passive resistance of the air for equilibrium, and this act has the outer appearance of motion. To make space and motion constant parts of the world shows what good reasons the materialists have to be more careful in their remarks about the confusion of the abstract and the real in the other metaphysical systems. Real is that which fills space, nothing else.

The quintessence of true old genuine materialism is now this: The world consists of material atoms, empty space and motion.

All additions to this basis have proved to be inconsistencies, and all attempts of changing or improving it have failed. Materialism stands and falls with these three constants.

If we now grant them to the materialists, then they can construct a moving world tolerably well, merely on mechanical principles, for which reason their notion of nature is called "the mechanical theory of nature." As in a mechanism the individual parts push one another so do the atoms move about, pushing each other out of the way, sometimes aggregating to bodies, again dispersing, playing and fooling around all the time, without sense or object. The world accordingly is an ever-running machine, a sort of perpetuum-mobile, which does not even require a Keely trick. But it is a machine which never turns out any final products of its work, produces of course no "spirits," but does the work over and over again, without cause, purpose and effect.

For some reasons not yet explained by the materialists, those cunning atoms go even so far as to compose human beings. That they can walk and talk is nothing beyond the mechanical principle, because men can make machines, too, which can do that; but that the human machines can also feel and think is a "put up job" on the materialists, because these functions do not belong to the idea of a machine. The materialists are inclined to believe that this entire feeling and thinking business is a great delusion and nothing behind it but clever switching and turning of well arranged molecules or groups of moving atoms.

Anyway, the materialists are sure that no beings can exist except as a composition of matter, and anything that claims to be something else but matter does not know but that it is not existing. Our "spirits" do not claim to be matter; surely they have properties which differ from those of a material machine. Yet the spirits consist of some kind of stuff in some peculiar condition, which forms their substance, but because it is not matter, the materialists deny their existence, not on the basis of experience, but on the basis of their metaphysical hypothesis.

[\*The Light of Truth respectfully urges any advocate of Materialism anywhere, who can write a scientific or philosophical disquisition and who is recognized by the materialistic school of thinkers, to reply to Mr. Danmer's paper.—Ed.]



Experienced facts on the one side, and a hypothesis which has more holes than the Spanish warships, on the other side, are at issue. Who will win?

### THE STRUGGLE FOR EXISTENCE.

By Z. C. Ferris.

With the collapse of the hypothesis advanced by Malthus, that there is a real and permanent surplus of population, which must be rotted off from the edges of society to keep it within the limits of production, the only supposable excuse for a struggle for existence among humans fell to the ground.

For deliverance from this monstrous conception, thanks to the market. About the time the Malthusian angel visited the planet with his gospel of rot, the market fell sick of an indigestion, which rapidly developed into chronic dyspepsia that now promises to prove fatal. The apostles of the gospel of "the fewer the better fare" stood a poor chance to gain a hearing above the babel of voices that arose from every market place, piled high with a surplus of production, over which there raged, sure enough, a fierce and clamorous struggle. But, strange to relate, the competition proved not to be a strife of consumers for possession of the productions, but a strife of producers for consumers.

This is another anomaly that demonstrates the falseness of the system. Competition is a strife for something supposed to be inadequate for all. For, if there is abundance for all, then the occasion for strife is wanting. But what is the bone of contention among these wranglers? What is it that there is not enough of, that they must needs scramble for what there is? Let us ask them and see. Let us go to the busy mart and inquire of each competitor we meet: What seek ye? Ask the merchants that pile up both sides of the miles of streets with their magazines of stored up productions. But no, we need not take the trouble to go round and ask, for they are all publishing the answer to our question in the papers regularly every day, at their own expense. All sorts of grotesque dodges are resorted to to attract our attention to each particular want, but the substance of it all is simply this: Wanted—Consumers!

Let us leave the town and see how fares the fray in the rural districts. Let us inquire of him of the huge barns and bursting granaries if anyone is struggling with him for possession of all this provender. When at last we make ourselves understood, he will be sure to tell us, in every case, that the desire of his heart is a consumer. Go to him of the silent mill. Go to him of the smokeless factory. Go to the soldier about to embark for the conquest of foreign markets. The answer comes, uniform and monotonous—a consumer.

This, then, is the famous struggle for existence, as it is found to be on the actual field of strife. Not indeed a struggle for something to devour, but for a consumer! But wait, do not laugh, we have seen but half the picture. Who are these that we so frequently meet, traveling the highway afoot, with blankets packed, like soldiers on a campaign? Let us ask them what they want. Ah! now, at last, we have a change of tune. The answer now is "work"—a chance to produce more. See that crowd standing around the factory office; are they seeking the products of the factory? Ask them and see. No, they are not after the products of the factory, they seek work. Here comes a procession down the street, a long, dark, motley column, thousands strong, with banners but no arms. Why are these not struggling for existence? Ask them.

Their thousand banners proclaim their want, and again it is work, work, work, work, down the column as far as eye can reach. Can it be that these hosts are denied the right to produce the wherewith to sustain life? It is hard to believe. It is hard indeed to admit, and yet difficult to avoid the admission.

Over yonder at the mines there is a riot, a regular pitched battle with deadly weapons. Blood flows freely and the ground is strewn with the maimed and dying. Widows and orphans loudly wail in frenzied despair. Eureka! Here, at last, is a bona fide struggle for existence. But no, there is nothing in sight for them to be fighting for, nothing desirable or of use to them. Then what can they be fighting for? Ask them. But what is there desirable or attractive about toil, that men should fight for it even unto death? Nothing, of course; it is only another hideous anomaly that demonstrates the falsity and injustice of the system.

One more example, patient reader. The purpose of bringing out these realities in strong relief is that we may clearly distinguish between fact and supposition. We are seeking a supposed struggle for existence among a necessarily starving humanity, and we find the facts of a struggle for relief from a plethora, and a struggle to the death for the right to produce more. But, *cui bono*, why should we seek such strife among the brethren?

Hark! The church bells are ringing from a dozen spires. It is Sunday and Christmas. Let us enter and hear the soothing melodies, listen to the gospel of peace, and let the fire cool down that is raging in our blood. As philosophers and scientists we must be calm and cool. As the wide doors swing open to us our attention is immediately caught by a huge motto wrought in holiday evergreens, "Peace on Earth, Good Will to All Men!" The minister is reading from a book and preaching a gospel of peace, harmony, mercy and brotherhood. Again *cui bono*, why should he thus incite to the breaking of the scientific "laws of life" that are supposed to be the antithesis of all these?

Supposed to be, but the basis of sound science is not supposition, but accurate observation of relevant facts. The trouble with brute science as a basis for human conduct is that the data upon which the hypothesis was constructed to fit the measure of the brute, and interpret brutal phenomena, was mostly obtained by observation of such things as the imprint of fern leaves and bird tracks in rocks that were deposited and formed aeons before man came upon the scene. It is far fetched, and a sad misfit. It is all right in its legitimate sphere—all right as far as scientific. The discovery of a natural law is one thing, and the faithful observation of its limits, the conditions and the varying modes of its application another matter, equally important and necessary.

Pleasant Valley, Cal.

### TWO PRIZE BULLS.

In his "Collections and Recollections" Mr. Russell gives two Irish bulls which are prize specimens of their class. This by T. Healy: "As long as the voice of Irish suffering is dumb, the ear of English compassion is deaf to it." And this from The Irish Times: "The key of the Irish difficulty is not to be found in the empty pocket of the landlord."

There has been discovered in India a strange plant which possesses astonishing magnetic power. The hand touching it immediately receives a strong magnetic shock, while at a distance of 20 feet a magnetic needle is affected by it.

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PASTE, CAKE OR LIQUID.

A Brilliant Polish without Labor Dust or Odor.

J. L. PRESCOTT & CO., NEW YORK.

### NOT SCIENTIFIC.

Brother Purviance of Arkansas has assumed to answer my question, "What function in nature does the Supreme Being perform." By admitting that he differs from me only in name is to admit the question to be unanswerable. "Nothing in a name," he says. There is a great deal in a name when it distinguishes a Nero from a Washington, or a myth from an actual living being.

Brother P uses seventeen different terms with which to describe his God, only three of them God, Divinity and Brahm, are applicable to the Christian Supreme Being, the other fourteen are qualities or attributes and in no sense a being. He has described a god of his own imagination, and thus proves him to be a myth, like all other man-made gods.

His assertion that God performs all the functions of nature is wholly without scientific proof. The answer is unscientific; hence, unexplicit and obscure. The writer of John's Gospel is no authority more than Brother P. himself. The mystified idea that John presents about "The Word," or logos, or speech, being made flesh, is not the doctrine of nature or science, but of theologians, who have ever vainly sought to get knowledge by some "cut off route."

Law is in no sense a being. It is a guide, custom, or rule of action; to say that the Christians' God is law is a plain contradiction. We know there are in spirit spheres decillions of holy men and women who constantly waft, as it were, rivers of magnetic love to their brothers and sisters of the lower spheres. This is the great river of Life seen by John the Revelator (Rev. xxii, 1). The leaves of the trees which grew on its banks were for the healing of the nations. Of this mighty host, I can have some faint conception and appreciation. It is to them my longing soul meekly and devoutly sends forth its daily prayers and aspirations. But I can form no conception nor hold any appreciation of an undefinable omnipresent something—nothing—whose existence and reality I can not now, or ever hope, to ratify with one, or even all, of my normal senses; and these, with my reasoning power, are all the implements nature has given me whereby to discern fact from fiction, and separate the true from the false. I do not say there is no Supreme Being. I am pleading for proofs of what his occupation is, for nature has no idle gods. Let us build upon the rock, if we can not find the rock today, WAIT! Time will solve every solvable mystery. Let us be as practical in religious affairs as in others. The spirit world has opened the way; don't fear to follow.

It is our mission to strip off the barnacles from the old ship of Zion which ignorance and superstition have cemented to her sides, so that she may sail through life's waters at a speed commensurate with the demands of progression, and our glorious new dispensation.

F. F. FRENCH.

EVERLASTING GOSPEL—Compilation of Spiritual Lectures. A valuable book, 488 pages. Price \$1.50.

### CAN YOU ANSWER THESE AND ESCAPE THE INDICTMENT?

Are men free and equal?

Is the brotherhood of man a reality or a mockery?

Do you believe that all persons have an equal opportunity in the race of life?

Ought they to have an equal opportunity?

Are men entitled to what they create?

Do they get it?

Can a healthy social organism starve some while others revel in luxuries?

An honest answer to any one of these questions is an indictment of the existing social order.

If this be true you will surely want to bring about better conditions.

If you do not approve of our proposed measures, what do you propose to substitute?

You do not intend to longer mock the toilers of earth by sophisms, do you?

Now, as a good citizen who desires to discharge all the manifold duties of life, think.

The problem can not be settled by such unjust methods.

There is no despair so deep as that of a homeless man or woman. To roam the roads—~~on the country or the~~ streets of the city, to feel that there is no rood of ground on which the feet can rest, to halt weary and hungry outside lighted windows and hear laughter and song within—these are the hungers and rebellions that drive men to crime and women to shame.—Hamlin Garland.

### THE GRIPPE AND SULPHUR.

In my daily papers of Dec. 22d I find that there are supposed to be something like 100,000 cases of grippe in New York city, and that it is also prevailing largely in Washington, Philadelphia and other cities, and is now threatening Boston. It is a fact that when it was prevailing as an epidemic largely in our city a few years ago, I ascertained, by inquiry of my officers at Byam's match factory, that of the forty-three persons employed there not one had been troubled by it.

I have at various times told the press how many at Memphis, Tenn., (including the agents of "The Howard Benevolent association"), escaped the terrible epidemic of yellow fever there (as they claimed) by wearing powdered sulphur in their shoes—also the evidence of a distinguished German medical writer, translated into English, that wearing sulphur in this way has proved a complete protection against cholera and other epidemic diseases; also that those working in the sulphur mines of Italy escape the malaria which prevails all about them; also that sulphur in the shoes has cured cases of rheumatism; also that sulphur taken internally or worn in the shoes has sufficient power to pass through the body, the clothing and the pocketbook, blackening the silver there.

Half a teaspoonful of powdered sulphur in each shoe or stocking is considered to be sufficient.—Geo. T. Angell.



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If the life has not improved, Spiritualism no more than any other agency a man may assume, can benefit him. It is the life, not the profession, which counts before the bar of personal conscience. If Spiritualism has not spiritualized, humanized and made godlike the individual, it has failed. That person was not ready for it. The seed which was sown on a rock.

### CONDEMNED OUT OF HIS OWN MOUTH.

If it be true, as reported, that Congressman-elect Roberts of Utah claims he is living under the sanction of laws higher than those of his state, or of the United States, such claim should act as an ouster and bar him from his seat. The Light of Truth has nothing to say respecting his polygamous beliefs and practices. At least he is consistent in that and lives out in the open, which is more than can be said of thousands now most vehement in their opposition to him. But the point is, why should a man be respected, or hold an office the laws and procedures of which he places beneath those he feels himself amenable to?

Since when did the Mormon church become a bigger thing than the United States government? Roberts should not have been a candidate for congress if he did not feel that he was bound by the laws of congress. Oust him. OUST HIM. It begins to look as though the Mormon snake needed scorching again.

The war investigating force will cost the country \$100,000 by the time it is over with, and any old Aunt Dinah could have told all that is now known about it for fifty cents. President McKinley is to be congratulated on one thing. He has lived up to his promise of immunity—on which General Eagan relied—and commuted that officer's sentence. Eagan can now go into business for himself on the profits of his court-martial. Now let Gen. Miles be called up on the carpet and disciplined by the president for talking too much and the farce will be complete.

### SOME COMING ATTRACTIONS OF THE LIGHT OF TRUTH.

The Light of Truth will offer its readers, beginning next week, a series of papers on "Comparative Religion" from the pen of Prof. J. S. Loveland. These papers will form one of the richest contributions to liberal thought ever set forth by this gifted man, and the readers of this paper are assured a rare treat, a "feast of reason and a flow of soul."

Alternating with these papers we shall present two, and perhaps more, splendid and timely articles by A. J. Weaver, who takes for his topic, "Is War Ever Justifiable?" Mr. Weaver is recognized as one of the most clear and concise writers in the Spiritualist ranks, and his treatment of this great subject will be educative in the highest degree.

B. F. Underwood, always scholarly and erudite, has contributed an extraordinary thought under the caption of "The Legend of Adam's First Wife," which will appear in the near future.

The Light of Truth is overwhelmed with contributions on timely topics by good writers which will be reached as time permits. We could print a thirty-two page paper every week and fill it with the cream of advanced thought if the sinews of war were supplied. But what there is given in these columns has a snap and vigor which carries weight, and is reaching the masses.

### TRUE AND FALSE EDUCATION.

Parents and educators will be deeply interested in the February Coming Age. It contains a remarkable paper by Henry Herzberg, on True and False Education, in which the writer shows the vital importance of emphasizing the spiritual side of the child's nature. This paper is one of the most important contributions to educational discussions that has appeared in months. Prof. Samuel T. Dutton discusses the aims and objects of the New Education. Hezekiah Butterworth gives a vast fund of interesting information concerning South America and her heroes in war and peace. Rev. S. C. Eby contributes one of the ablest magazine papers of recent months, entitled "Social Significance of the Discovery of America." The Coming Age appeals to thoughtful men and women, and especially to those who are deeply interested in the moral well-being of the people.

The Kentucky colonels have squared themselves with Editor Moore of the Blue Grass Blade. They have sequestered him in the Ohio penitentiary for two years for using the mails for obscene purposes. Anthony Comstock was promptly notified of the decree of the court and the — "government at Washington still lives."

Moore was charged with uttering a philippic on "free love," which is about as consistent with his views as it would be to charge Comstock with honest motives. Moore detested "free love" as badly as he did Spiritualism and everything else save Prohibition, but it was enough for the colonels to make out a case on, and "having it in" for the old man they made the most of it with the above result.

With the February issue The Humane Alliance becomes The Animal World, and will continue as the official organ of the National Humane Alliance. The former editors and managers remain in charge, and promise a more interesting and attractive paper than ever. The Nature Publishing Co., United Charities Building, New York City, are the publishers. Fifty cents a year.

### NOTES AND COMMENTS.

It is gratifying to learn that Spiritualism is growing in South America. Verdade e Luz, published fortnightly at San Pablo, Brazil, reports a regular circulation of 23,000 copies. Bolivia, Uruguay, Venezuela, Chili, Peru and Argentina all have their Spiritualistic newspapers, good speakers, mediums, etc.

\* \* \*

A curious and serious crisis in church affairs is on in England. The progress of ritualism is in a fair way to disrupt the "established church" and demonstrations for and against are of frequent occurrence. Not long ago a monster gathering of Protestants in London whereased and resolved to "demand the suppression of the mass and the confessional" in the established church."

\* \* \*

Here is a bit of the grist from the social grind. A charity for the supplying of clothing to the deserving poor by salvage from city waste, is in operation in New York. The cast-off clothing of the wealthy is gathered by the sisters of the House of the Good Shepherd and sold, in good condition for a nominal price—the price being whatever the purchaser can afford to pay, one cent or more. The plan has only recently been put into operation, but has already given very satisfactory results. Many of the poor, adults and children, have been clothed, who would, under other circumstances, have suffered for want of sufficient covering.

\* \* \*

Admiral Dewey having called for "a statesman" to be sent to the Philippines, to superintend their transition and reconstruction as an American dependency, President McKinley has recognized the fact that our national prosperity has not yet produced any statesmen worth mentioning, and so he has placed that responsible office upon Admiral Dewey himself. He is to be the "statesman" and with him are to be associated General Otis, as the representative of the nation's military arm; President Schurman of Cornell university; Dean Worcester, of the University of Michigan; and Charles Denby, former minister to China. The commission will study the whole Philippine situation, moral, material, social, political and industrial. The educational outlook is to be considered and plans laid for the schooling of the islanders. The problems involved in the presence of Mohammedan and Pagan populations in some of the islands will be considered. The questions of revenue to be raised and the application thereof will also afford matter for study. The work may involve several years of application.

\* \* \*

"When one speaks of telling stories to the little people, prose narratives seem to be commonly understood, and as commonly used, but there is no mistake greater than to suppose that children are not susceptible to the charms of poetry," writes Nora Archibald Smith in the February "Ladies' Home Journal." "They care more for poetry, on the contrary, than the majority of grown people. Goethe advised that every child should see a pretty picture and hear a beautiful poem every day, and if we would not banish the charm of poetry from mature life it behooves us to follow his advice and subject the child to its influence at the time of greatest susceptibility."

"We must beware, however, of giving a one-sided development by confining ourselves too much to one branch of literature; we must include in our repertory some well-selected myths, fairy stories which are pure

and Spiritual in tone, and a fable now and then. Nature stories, hero tales, animal anecdotes, occasional narratives about good, wholesome children, neither prigs nor infant villains, plenty of fine poetry, as has been said, and, for the older ones of the family, legends, allegories and historic happenings. A large stock of stories is not essential for little children. They feel, as Bulwer said, the beauty and holiness that dwells in the customary and the old; and they are well pleased—and it is best that it should be so—with hearing the same old favorites repeated again and again, in song or in story, from the mother's lips."

\* \* \*

Five years ago an agreement was reached between the government and the churches whereby the decrease of appropriations for sectarian schools was to be at the rate of twenty per cent each year, which would wipe out the partnership in five years, which are now up. Attempts are now being made by the Catholic church to reopen the question of appropriations of public money for sectarian Indian schools. No other sect, apparently, is identified with the movement, and it was supposed, although without any valid reason, that there would be no further occasion to fight this insidious plundering of public funds. But they reckoned without the insatiable rapacity of the Roman hierarchy, which never lets up so long as there is a possibility of pilfering the public chest to carry on its sectarian undemocratic work. The Indian bureau, we understand, is prepared to handle the entire work of education, and it remains to be seen how far the Catholic hierarchy will try to push its scheme.

Unless executive clemency is extended to her, Mrs. Place, who was convicted of murdering her stepdaughter, will be executed in New York for her crime. Whereupon the Brooklyn Eagle goes somewhat into the legics of that sentimentalism which opposes itself against the execution of women. It says: "If we are to consider questions of sex in murder we should follow it to its logical conclusion. If women are better than men when they are good they are worse than men when they are bad and whatever deterrent effect there may be in the punishment of female criminals should be allowed full play. But in these days of talk about equality of the sexes we should permit the equality to extend at any rate to equality before the law. If a man had been guilty of the crime for which Mrs. Place has been convicted the demand for his judicial killing would have been general, and would have been opposed only by those good people who do not believe in capital punishment. Mrs. Place should be treated with judicial impartiality."

This is good logic but poor premise. There can be no equality of the sexes before the law until the word male is expunged from the Fourteenth amendment to the Federal Constitution. A woman is not a man's equal before the law as long as she is robbed of her right to vote, if she wants to, and is taxed without representation. Women can hold property but they have no civic voice as to the distribution of taxes upon it. There are a great many things that women can do, but they have no power in the framing of the law to which they are amenable.

Will you help along the boom?

Take a day.

Take an hour.

Take a minute.

Take enough time today to see your friends and ask each one to read and become a subscriber to the Light of Truth.



## ISAAC S. M'CRACKEN.

The Light of Truth takes pleasure and pride in presenting to its readers this week portraits and sketches of two of the paper's earliest friends and supporters, Isaac S. M'Cracken and wife of Cincinnati. Mr. M'Cracken was one of the signers of the charter under which The Better Way—changed later to the Light of Truth—was published. He was for many years treasurer of the Union society of Spiritualists of Cincinnati, when that association was among the finest and most influential in the country. He is widely known as an efficient officer of the Consolidated Street Railway company, having been with it in uninterrupted service for thirty-two years, and is one of the most public-spirited citizens of Cincinnati. Thousands of people will recognize his genial countenance as that of a gentleman whose courtesy in his responsible position has become proverbial, but whose name has been less in the speech of the public than his good works.

He was born Feb. 19, 1842, at Uniontown, N. J. His parents were Christians, and therefore he was nurtured within the pale of the church, and was obedient in attendance upon her ministrations, in compliance with the wishes of his father and mother.

His early education was practical. It fitted him thoroughly for business, and he is emphatically a business man with sound judgment and sensible views of men and affairs. Analysis is too slow a process for his impatient mind, and therefore it is fortunate that he knows intuitively what to expect from certain causes and combinations, for herein is much of the secret of his success.

In March, 1882, his father passed over to the higher life, an event which brought him great sorrow. But when a few months later that dear father manifested his presence in Isaac's family, and gave tests which unmistakably identified him to his children, their grief was assuaged and they recognized the fact of a better life upon conditions superior to those outlined in their early teachings.

Much that appeared unexplainable in those early lessons of the church was now made plain in the light of eternal progression, and the new dawn of knowledge brought that peace which passeth understanding.

The consolations of this beautiful philosophy, which has brought so much comfort to Brother M'Cracken, have impelled him to work ardently and tirelessly to the end that others may be released from the bondage of superstition and brought into that liberty which shall make them free indeed. Mr. M'Cracken is a gentleman for whom Spiritualists and the entire community entertain the highest esteem, and to whom they may always refer with pride and confidence.

## MRS. I. S. M'CRACKEN.

This estimable woman will be recognized by the thousands who attended the Union society services at Grand Army hall, W. Sixth street, Cincinnati. Mrs. M'Cracken was in those days an ardent worker for the cause of Spiritualism. The society had cause many times to thank the helping hand when they found the balance on the wrong side.

As president of the Ladies' Aid, a position she held for years, she was ever successful in attaining the help sought for. Her house was always open for social gatherings. Spiritualists from every part of this country have always found a welcome at her home.

Mrs. M'Cracken is living quietly and happily, but is ever ready to do for the cause of truth.

## DIOGENES AND HIS LANTERN.

The Light of Truth offers a year's subscription to any reader who will name six leading daily newspapers anywhere between the Atlantic seaboard and the Mississippi river, and four between the river and the Pacific ocean, that are not for sale to any iniquity which bids high enough. In other words we want to know and we want the country to know if there are ten honest leading newspapers in the land, papers whose editorial columns speak the honest convictions of their editors and managers. We shall print the names of the papers and proofs of their honesty as given. What makes you feel that such and such a paper is honest?

## ABBY A. JUDSON'S WORK.

See our notice of Miss Judson's books on another page. This dear soul has become a vital force in the beauties of Spiritualism, appealing to all the finer sensibilities. Her writings are amongst the most chaste and at the same time logical and persuasive, that have been offered these late years. Hers is truly the spiritual life, exalted herself in those qualities which enhance and beautify the soul, she gives in return a pure message, a potent help to those seeking the light. Get her books and thus come into closer touch with a rare woman.

## BOUND VOLUMES OF LIGHT OF TRUTH.

Inquiries are often made if we can bind the Light of Truth in volumes or otherwise, and we are now prepared to do that work for all who wish it, at a very moderate cost. Parties desiring can send their papers here by volumes—two volumes to the book making a convenient size—and we will bind them in heavy boards, imitation morocco, with gilt lettering, at \$1.75 each, we paying return expressage. This is a substantial and enduring way to preserve your papers.

## DISCUSS IT.

The editor of the Light of Truth, on invitation of the Columbus Socialists, addressed that body Jan. 29th, and the speech, enthusiastically received, is printed on another page. So many vital propositions having been called out by it and the consideration of the principles it deals with so urgent, the readers of Light of Truth are asked to criticize and discuss it freely with a view of eliciting further thought and action upon the trend of our times.

Do you read the Bowles' Pamphlets? If not you are missing some information which, if you had it, would be valuable to you later on. Samuel Bowles was an honest man when he edited the Springfield Republican, and there is no reason to think he is not honest now when he tells us of the life he finds in spirit. Mrs. Carrie E. S. Twing, his medium for these literary productions, is one of the greatest automatic writers that ever lived and her mediumship is absolutely unsailable and unquestioned. Read the Bowles' Pamphlets.

The following card has been received:

"Souhaits bien fraternels. A. M. Beaudelot, Publiciste, Du Inspirationalisme Moderne." Paris, 16 rue Sequier.  
M. Beaudelot will please accept the Light of Truth acknowledgment and fraternal greetings.

The Coming Age, \$2.00.  
The Light of Truth, \$1.00.  
Both for two dollars a year. NOW.

## SHORT STOPS.

Are you doing your own thinking?  
Uneasy lies the head that knows it all.

Read this week's Light of Truth. Then think.

The ideas of one generation become the realities of the next.

Are you preparing to attend the Chicago mass meeting?

Are you a subscriber to the Light of Truth? If not why not?

Wanted—Some definite information regarding the whereabouts of an organization known as the "National Anti-Spiritualist Ass'n."

We are now looking for a periodical representation of things as they are that appears twice in succession without some allusion to Rudyard Kipling.

"Tenderness and courtesy are requisite to approach the heart, without which the heart is approached only to be shocked."—Henry Drummond.

The American forces began to solve the Philippine question according to rules laid down by the New York Post, i. e., by slaughtering the ignorant natives.

A correspondent asks which among the leading industries of the country has been marked by the greatest prosperity during the past year. Answer: The New Jersey trust mill.

An Omaha doctor now having a forced interview with smallpox wonders how the disease was caused, as he was duly vaccinated. Perhaps it is for the same reason that chickens come home to roost.

Have you read anything about a bill to define and fix the standard of value and to regulate coinage and provide for redemption thereunder, and for other purposes, now pending in congress? Watch this bill. Watch the vote on it.

Have you seen the Light of Truth Album? This splendidly gotten up volume ought to be on your parlor table. It contains the portraits of over 200 men and women prominent in the work of Spiritualism in this country and Europe.

Mrs. Eddy declares the cardinal point in Christian Science to be: "There is no matter; all is mind." Nothing new in this doctrine. It was laid down years ago by a transcendentalist, of whom a philosopher said: "When Dr. — says there is no matter it is no matter what he says."

Rev. Dr. N. D. Hillis, who takes Lyman Abbott place has been preaching. It is said, to a small congregation in Chicago worth \$300,000,000. It is also said that Dr. Hillis is great on the gospel. Evidently his preaching hasn't had much effect, otherwise there would be less dollars and more people in the congregation he has left.

"The trusts have risen superior to every statute ever written."—Philadelphia Ledger.

Not quite so fast, gentlemen, here is a statute they have not risen superior to: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

Albert J. Beveridge will be the youngest man in the senate next to Marion Butler of North Carolina, who is a few months his junior. The sudden rise of young Beveridge to eminence is phenomenal. At 15 he was a teamster and a logger. At 36 he is a senator of the United States. Let us hope that no worse fate may overtake him.

Observe the nature and scope of the advertising business of the Light of Truth. This will give you an idea of the importance of this publication and the universality of its circulation. You can't keep advertisers in a poor

medium any more than you can keep rats in a sinking ship. The strength and stability of a paper is indicated by its advertisements.

In his New Year sermon the pastor of the largest and wealthiest Baptist congregation in New England, Tremont Temple, Boston, declared the present winter the worst in widespread poverty in Boston he had seen since coming to that city. The charitable associations of Tremont Temple were besieged for food to keep actual starvation from the families of worthy poor.

The possession of money does not necessarily bring happiness. There are rich men, many of them, who are wretched in every sense of the word. Contentment of mind depends neither upon a superfluity nor lack of sufficiency in a money way. How pitiful is the man or woman who lives for that alone which money can buy! Wretched indeed must such a spirit be when thrust into a world where money can not buy!

"The objective and subjective mind" has gotten to work in Chattanooga explaining away all the spirit manifestations that have brought conviction to millions. Dr. W. R. Price, a psychologist, has been wielding this new club of the opposition, and he makes it as clear as the findings of the war investigating board that Spiritualism is simply a communication between the objective and subjective mind. Dr. Price should be kept employed.

Have you noted how the editorial slaves of the country have been punctuating the unparalleled deals of the New York stock market (?) of late? The laborer at a dollar a day observes with awe the \$600,000,000 clearing house reports and the supine editor sounds the tocsin of prosperity. If a couple of darkies are caught "shooting craps" they go to the pen, but a whole nation lauds to the skies a lot of gamblers whose operations put to blush the piebald "gentleman" of Monte Carlo.

Charity, of the eleemosynary sort, can never accomplish social regeneration. At best it is palliative only. It is a good medicine applied to a bad diagnosis. The social disease is caused by a lack of justice. Charity in its true sense, and the only sense in which it can be connected with social economics, is fraternal justice. Organized charity such as we know it is pernicious in every way save a quantitative palliation of poverty, and it fails more often than it succeeds even in that. Economic poverty can only be aggravated by organized charity.

An examination of the stomach of a Duluth woman suspected of suicide because she died suddenly, revealed some remarkable physical eccentricities. The Duluth Tribunal account says: "The path of the blade of the surgeon's knife was followed by several exclamations of surprise on the part of the physicians. Every organ was on the opposite side from where it should have been. The heart was on the right side and the liver on the left side. Every other organ in the body was reversed. All the organs were normal and apparently healthy. The surgeons regarded her case as that of a freak of nature. They stated that such a case seldom comes to the attention of the surgeons."

The Coming Age, \$2.00.

The Light of Truth, \$1.00.

Both for two dollars a year. NOW.

So far as this section of the country is concerned the groundhog understood his business when he saw his shadow on the 2d inst.

It is dollars vs. men. Which will win?



# SPIRITUAL ESSAYS

## EVOLUTION VS. SPECIAL CREATION.

By David Williams.

There are two classes of thinkers who attempt to solve the problem of creation, and these two are as far apart as the poles; both striving for the mastery, but on essentially different lines. There is nothing in common between them, and they will never harmonize; for they start from a different premise and must arrive at different conclusions. Both can not be correct, for we must accept a blind belief in creation, or a scientific theory of evolution. Those who accept the creation theory base their belief on the Bible statement that "in the beginning God created the heavens and the earth," assuming that a creator eternally existed, absolute and alone, in a limitless universe, and through his inherent power brought into being all else that has an existence.

The so-called Christian church is pledged to the support of this theory, claiming that the Bible clearly teaches this doctrine, and that the Bible is the highest revelation of the Divine will. It is much easier to affirm that the Bible is the highest expression of an over all soul, than to substantiate the affirmation by undeniable proof. A mere belief in the veracity of the so-called Sacred Scriptures does not satisfy an earnest soul seeking for light. Do not our higher aspirations demand something more than faith in a book claiming to be divinely inspired?

To those who accept the creation theory, permit me to ask out of what was matter formed? Or are we to affirm and teach that there is no such thing as matter, it being an illusion and having no existence in fact. Mrs. Eddy, the mother of Christian Science, in her book on Science and Health, denies the existence of matter and says there is no such thing as disease; and she is the leader of thousands who believe and accept her cult as reliable and in accord with eternal truth. But is it the philosophy as taught by her, or the title "Christian Science" given to her book that has captured her adherents? The wildest doctrines imaginable have been inculcated and accepted by the majority of mankind. History, both sacred and profane, is replete with illustrations confirming this statement.

A short time since two evangelists delivered by an evangelist, who affirmed that the "personal coming of Jesus Christ was near at hand. That his voice will penetrate the graves and the dead will arise. That is the hope of the church. That his second coming is not spiritual, but literal. The Lord will descend from heaven with the same body he had on earth," etc.

It seemed to be his mission to arouse the general sentiment to a vivid comprehension of the Lord's near approach, so they might welcome his advent, and be numbered with the wise virgins whose lamps were filled with oil, trimmed and burning.

This is only one illustration among hundreds equally silly and fallacious. Every doctrine, however mystical and irrational, has its followers. More will listen to the silly babble of a fool than to one who speaks the words of

truth and wisdom.

It will not do to affirm that the power of the Deity is unlimited, though it is asserted that there is nothing but what he can accomplish. Can he transform himself into an incarnate fiend? Can he annul the laws spinning in space in perfect harmony? of the universe and keep the worlds? Can he turn a grindstone both ways at the same time at the rate of a billion revolutions per second? Is it not more rational to affirm that his powers are limited to the right. He never can trample on the law of rectitude. He can only do the doable; what lies



MRS. I. S. M'CRACKEN.

outside the realm of law, if anything, he is utterly unable to control or modify.

Nothing can be accomplished only in harmony with the laws of the universe, and these laws control every atom in the infinite realms of space, and every sentient being in the universe.

No proof of a self extent being can not be formulated. The acceptance of a creative energy is based on faith and belief. To affirm that his will is the basis of all creative energy is mere assumption; for who knows anything about a creator in the theological sense? When and where has this communication been made, and to whom? The mere statement of a belief is no evidence of its truth, for truth rests on the solid foundation of fact, and not on mere assumption.

Is it not as consistent and rational to accept the eternity of matter, as it is of spirit whom we call God? So the theological concept that a divine being created the universe out of himself, or out of nothing, is rejected as untenable and illogical. The scientist starts

from the premise that nothing has ever been, or ever will be, created. That which exists today, or ever will exist, eternally existed as possibilities in the infinite realm of spirit and matter, and under the law of evolution, we get an expression and manifestation of nature's primal forces and her methods of operation.

Evolution involves involution. How can you get out of a thing what does not inhere in it? Any number of cyphers will never produce a unit. The acorn contains the oak. In protoplasm we have the prophesy of man and angelhood.

Man is the fruitage of all lower life, starting from the monera, and slowly climbing up through every organism in nature to his present altitude. So the vital energy is wrapped up in the germ seed of every thing in nature; and evolution unfolds the possibilities inherent in the germ, as the blush on the cheek of a luscious peach inheres in the pit.

The scientist asserts that the rich treasures in the universe have been evolved in this way; and he is correla-

planting the crazy concepts of dogmatic theological teachings. Science reveals natural processes, and evolution opens the door to nature's way of doing things.

DAVID WILLIAMS.

Utica, N. Y.

## "THE COMING AGE" FOR FEBRUARY.

The February Coming Age surpasses the opening issue of this new review, which has sprung into public favor with a bound. Among the strong and noteworthy features are Conversations on Eminent Europeans, by Louise Chandler Moulton; The South American Republics and Their Heroes, by Hezekiah Butterworth, and the New Education by Prof. Samuel T. Dutton. Among the biographical papers is a critical sketch of the life and work of Mrs. Moulton, by B. O. Flower; an appreciative biographical paper on Edward Bellamy, by his friend, Rev. Robert E. Bisbee; and a pen picture of Count Tolstoi at seventy, by Ernest H. Crosby, who visited the eminent Russian some time since. The following are among the numbers of essays of exceptional worth: "The Drift of Democracy," by Rev. Philip S. Moxom, D. D.; "Education, True and False," by Henry Herzberg; "The Social Significance of the Discovery of America," Rev. S. C. Eby; "The Poems of Emerson," the opening paper of a series by Charles Malloy, the eminent Emersonian scholar; a paper on "Cooperation in England," by Mr. Flower. Mrs. C. K. Reifsnider's chapter on Authentic Dreams and Visions is of special interest. The regular departments are all well conducted; and that relating to health through rational living, under the editorial management of Mrs. Reifsnider, calls for special mention. Magazine readers will not afford to overlook the February Coming Age.

## THE CASSADAGAN.

The Cassadagan was issued on the 28th of January and its 16 pages are replete with the latest thought in the spiritual world. It contains an excellent article on the life of the Bangs Sisters, with half-tone portraits, which is followed by "Where are the Antis?" "The Miracle Worker," by W. S. Balchelder; "Science Notes;" "Persons and Events;" Lily Dale pot-pourri; Doings in Buffalo; "Camp Ripples," by Shirley Belle; "Emilio Aguinaldo;" four pages of editorial matter with reference to the transition of Mrs. B. B. Hill, Hon. A. B. Bradford, Hon. G. W. Cothran and Mrs. De Lisle; also poems by J. Clegg Wright, Jeanette La Hamboy, Mary Webb-Baker and J. L. Kramer. The Cassadagan and Light of Truth are clubbed at \$1.25. Ask for sample copies.

## LIGHT SPARKS.

The only time killer is work. Resentment oppresses the heart. He who lives in the present lives best.

Weakness is often mistaken for goodness.

Fanaticism is self-reform applied externally—introspection reversed.

Evil thoughts are to man what humidity is to the atmosphere. It lowers the vital forces needed for action.

The only true individualization in man is to be independent of the support of others—self-reliance and self-poised.

Education does not make good, though it moralizes; but a good man educated makes the great mind among his fellow beings.

**SUFFERERS FROM INDIGESTION**  
Try Digestos Dyspepsia Tablets, as they are an unfailing remedy in diseases of the stomach. Eat, drink and be merry. 25c a box; all druggists, or by mail, STANDARD PHARMACAL CO., DETROIT, MICH.



## VOICE OF THE PEOPLE

## FIRE SPIRITS.

I have recently read an article styled Benares' Ordeal by Fire in which a description was given of certain Hindoos walking unharmed over live and glowing coals. It was said that they were members of a sect claiming to have preserved the secret of being able to control the fire spirits so that for the time they were unable to burn. I have also read an account of a Fiji performance of the same character. What the power was that enabled these men to do this thing I leave to your readers to decide, but from what I have seen of spirit manifestation in this direction I should judge it was unnecessary to go to India or Fiji to see the same wonders performed. Several years ago we were well acquainted with a medium, living at the time in Boston, who, when entranced by a spirit purporting to be a Persian chemist, could handle fire with impunity. I have seen him when so entranced put his hands in the fire, hold them there, allowing the flame to run over them and through his fingers without injury; he would rub intensely heated objects over his face, lace handkerchiefs and tissue paper would draw slowly back and forth through the blaze without harm to either, and I have no doubt he could have walked over hot stones, as did Fijians, or have gone through the trench of live coals as did the Hindoos at Benares, and come out quite as unharmed as they, when entranced by that spirit; yet no one thought of making pilgrimages to see him do these wonderful things; no learned professors or wise members of so-called occult societies gave time or money to investigate the power producing such unusual phenomena. This honest and worthy medium could not even make a living through the exercise of his mediumship, which, aside from the fire phase, was marvelous and beautiful, and so he got discouraged, gave it up and has dropped out of sight.

But reading of these fire tests set me thinking of how people will go to the ends of the earth and spend oceans of money to see something that is right at their very doors; how wonder-struck they are, too, and how they will talk and write about it, but then the thing they go so far to see is not labeled spirit phenomena; that makes the difference. Whatever these people may call the power they saw exhibited at Fiji and Benares, mind over matter, mental over the physical, or what not, it is evident enough to my mind that those who first walked through the live coals and over the hot stones were mediums, and those who followed in their wake might be likened to the handkerchiefs and tissue paper passed through the flame by our medium. For those who walked through first at Benares were said to appear possessed before entering the fiery trench. After they had passed through and while others were following on they became so violent they had to be held. As soon as these had left the scene the crowd was advised to cease experimenting with the fire. All of which goes to prove it was simply an exhibition of spirit power that may be seen anywhere when there are mediums found in whose organisms are the chemical elements necessary to produce the phenomena.

JANE D. CHURCHILL.

## THE METAPHYSICAL KNOWLEDGE.

A new journal devoted to purely metaphysical thought, and if this is what you revel in, then subscribe to this new monthly. Fifty cents a year. Single copies five cents. One copy free. H. Archer Doty, editor, 895 Park Ave., Baltimore, Md.

## PAINE CELEBRATION AT HARTFORD, CT.

To the Editor: We held a meeting in honor of Thomas Paine at our home Jan. 29. We had a good-sized attendance, both parlors being well filled, the decorations consisting of the national colors and cut flowers. The first thing on the program was the recitation of an appropriate poem by Mrs. Stertevent; then came the introduction to a work by Mr. Pearce on the religious character of Thomas Paine, which work is to be published soon. Then came the reading of a condensed history of Thomas Paine by Mr. Dumont Kingsley, just what was wanted, as so few are familiar with his life. We next had an original poem by Mrs. Potter that deserves a wide reading. Then came L. K. Washburn's lecture, "The Debt We Owe Thomas Paine," followed by a few remarks by Mr. Miller, who read us a grand paper on Thomas Paine three years ago. Next a tribute to Thomas Paine by Mrs. Dickerson, as follows:

O patriot, statesman, friend of man,  
Unhonored though thou art  
Save by a handful of thy friends,  
Accept this tribute of our heart.

Upon no monument of art—  
Does story, simply told,  
Give thee our thankful offerings  
Or write thy name in gold.

No anthems sweet and grandly sung,  
Upon our festal days,  
Proclaim thy heart of royalty  
Or sound thy name with praise.

Not all thy words nor all thy deeds  
Suffice to make a name,  
Or all thy nobleness of thought  
To swell the roll of fame.

But honest heart and earnest works  
Betrayed thy soul within;  
And love of freedom for mankind  
Made all mankind thy kin.

For love of truth and love of right,  
And love of man and God,  
You gave yourself a sacrifice  
And passed beneath the rod.

Tonight we come with grateful hearts,  
To spend the passing hours,  
And lay upon this sacred shrine  
This loyal love of ours.

May love of justice, truth and right,  
Descend like heavenly rain,  
Till all shall honor and revere  
The name of Thomas Paine.

The above was beautifully read by her granddaughter, so you see another generation coming on in the right way. Mr. Storrs followed with a eulogy of Thomas Paine and gave him a spiritual greeting. The audience was then entertained by Mr. Royal Callender of Waterbury, in his inimitable style. The time had sped along so that there was none left for Mr. Fred Grey, Mr. Rood, Dr. Woolsey and a number of ladies that we should have been glad to have heard from.

J. W. STORRS.

## THOUGH WE REPENT.

Louise Chandler Moulton.  
Though we repent, can any God give back  
The dear, lost days we might have made  
so fair—  
Turn false to true, and carelessness to  
care,  
And let us find again what now we lack?

Oh, once, once more to tread the old-time  
track!  
The flowers we threw away once more to  
wear!  
Though we repent, can God give back  
The dear, lost days we might have made  
so fair?

Who can repulse a stealthy ghost's attack—  
Silence a voice that doth the midnight  
dare—  
Make fresh hopes spring from grave-sod  
of despair—  
Set free a tortured soul from memory's  
rack?

Though we repent, can any God give back  
The dear, lost days we might have made  
so fair?

High-minded is not pride. One is  
principle, the other perverted will—  
arrogance.

WHAT STATISTICS  
HAVE PROVEN!

## What Medical Science Has Accomplished.

THIS GREAT DISCOVERY IS OFFERED FREE TO  
LIGHT OF TRUTH READERS.

Statistics prove that more people are brought to the grave by diseases of the kidneys and bladder than by any other disease.

Kidney trouble is in itself so insidious and deceptive that thousands have some form of it and never suspect it.

For many years medical science has been trying to discover some remedy that would positively overcome these dangerous troubles.

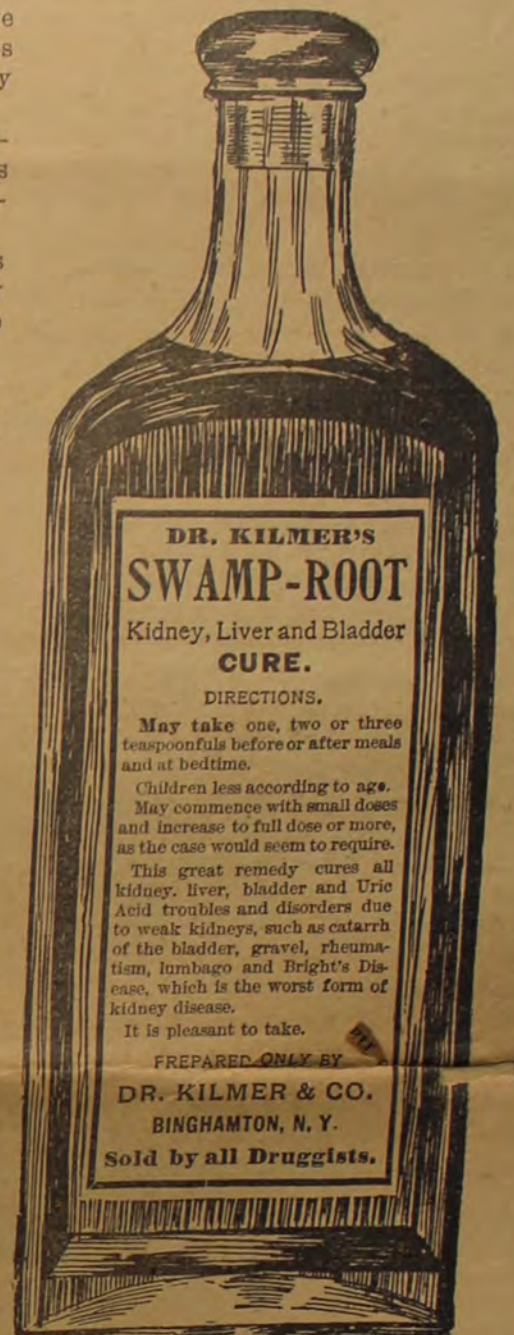
But not until recently was the discovery made. Doctor Kilmer, the eminent physician and scientist, after years of study and research, and after test on test that never varied in the grand result, announced the discovery of Swamp-Root, which has proven itself a most wonderful cure for all diseases of the kidneys and bladder.

While Swamp-Root has proved such a remarkable success in curing kidney and bladder diseases, it has also proved equally invaluable in the cure of blood diseases, rheumatism, liver and stomach troubles and in the regulation and cure of all uric acid troubles.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful, that a special arrangement has been made by which all readers of the Light of Truth who have not already tried it, may have a free sample bottle of Swamp-Root and thus test for themselves its wonderful curative properties.

If you will send your name and full address to Dr. Kilmer & Co., Binghamton, N. Y., a sample bottle will be sent, absolutely free by mail postpaid, also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from people who owe their good health, in fact, their very lives, to the wonderful curative properties of Swamp-Root.

This great modern discovery is for sale at most drug stores in fifty-cent and one dollar sizes. Don't make any mistake, but make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-



One half the 50 ct. size—one quarter the \$1 size

Root, and remember that it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

If you take advantage of this generous offer and write for a free sample bottle be sure and mention the Columbus Light of Truth when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

## MISS JUDSON'S BOOKS

A HAPPY YEAR;  
or, Fifty-Two Letters to the Banner of  
Light.

Letherette, scarlet and gold; 173 pages, 75c.  
WHY SHE BECAME A SPIRITUALIST  
Cloth, 24 pages, \$1.

FROM NIGHT TO MORN;  
or, An Appeal to the Baptist Church.  
Pamphlet, 32 pages. One copy 15 cts., 2 copies  
25 cts., 10 copies to one address \$1.

THE BRIDGE BETWEEN TWO  
WORLDS.

27 pages. Cloth \$1; paper 75 cts. Each of  
the above contain a portrait of the author.

DEVELOPMENT OF MEDIUMSHIP  
BY TERRESTRIAL MAGNETISM.

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LIGHT OF TRUTH PUBLISHING CO.

ECHOES FROM  
THE WORLD OF SONG,

By C. Payson Longley.

A handsomely bound volume of music  
that should be in every home. : : : :

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LIGHT OF TRUTH PUBLISHING CO.

## CAMPBELL BROS.

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LIFE-SIZED PORTRAITS

—THE RELIGION OF—  
Modern Spiritualism and Its Phenomena  
COMPARED WITH THE  
Christian Religion and Its  
Miracles.

A Large 400-Page Book With Red and Gold  
Binding by Dr. Wm. Cleveland.

This book may now be had for TWENTY-  
FIVE cents. We offer it as an example of  
what an untrained mind, filled with a desire  
to write a book, can produce. In its way it is  
one of the greatest curiosities in Spiritualist  
literature and can be read with profit if the  
curious only is kept in view. Send order to  
this office.



## CORRESPONDENCE

## THE FIELD AT A GLANCE.

Geo. H. Brooks is still serving the Pittsburg society.

The Spiritualists of Blue Earth City, Minn., are to organize.

Dr. Henry Slade has been located in Buffalo, N. Y., for several months.

A Subscriber, Bloomington: We can not give you the address asked for.

Mrs W. R. Barton is carrying on successful work at Williamsport, Pa.

Mrs. J. D. Compton writes that she is located for a time at Greenville, S. C.

Dr. Knowles of Grand Rapids, Mich., speaks at Indianapolis during February.

The Hovey society of Springfield, Mo., have Mrs. Josie K. Folsom as pastor.

Alice Gehring, platform medium, would like engagement for March. Address 633 E. Market St., Indianapolis.

Harrison B. Barrett delivered an eloquent address in Lowell, Mass., on the 5th inst on "The Practical Side of Spiritualism."

John Mullen writes: Mrs. Maggie Waite is lying low with la grippe and pneumonia at Buffalo, N. Y., her work there temporarily abandoned on that account.

The Mississippi Valley Association of Spiritualists is now out of debt, the \$4,500 incumbrance on property of the association at Clinton, Ia., having been lifted and cancelled.

The National Anti-Christian Spiritualist Order has been organized in Chicago, with Allie Lindsay Lynch president, Orville G. Hurson financial promoter, and James Fisk, jr., business manager and financial adviser.

The speakers and mediums thus far announced to take part in the Chicago mass meeting on Feb. 16, 17 and 18 are: D. D. Barrett, Moses Hull, Margaret Gaule, Mrs. C. L. V. Richmond and Thomas Grimshaw.

The prominent members and workers of the Ladies' Aid Society of the Spiritualist Society are Mrs. Julia R. Locke, Mrs. Josephine M. Hinds, Mrs. Marie B. Wheeler, Miss Josephine Smith, Miss Mary R. Galloway and Mrs. F. Shuster.

Dr. Nellie C. Mosier has recovered sufficiently to be removed to her home at North Lindale, O. Her postoffice address is now So. Brooklyn, O., the office at North Lindale having been abandoned. She has been obliged to cancel engagements in Florida and Springfield, O.

Mrs. Mary S. Pepper, is with the Philadelphia Spiritualist Society for February. Miss Margaret Gaule will be there for March. Miss Gaule will be with the First Society of Spiritualists of New York the last two Sundays of February. Miss Lizzie Harlow has been doing good work in Norwich, Conn.

The Blair, Neb., Spiritualist Society will continue meetings in Mayle Hall every Sunday at 2:30 for the next three months. William E. Bonney and Mary J. Bonney will give lectures and psychometric readings. All friends of truth and spiritual advancement are invited to rally around this little society. Admission free.

Lora Holton will lecture and give spirit messages for the Englewood Spiritual society, 528 West Sixty-third street, Chicago, for the month of February. Will answer calls for week night lectures, or to attend funerals. Permanent address 3,310½ Rhodes avenue, Chicago. Open dates for the camping season.

The First Spiritual Liberal Union

of Hardwick, Vt., has been holding a series of meetings the past month, Mrs. L. B. Holt speaker and medium. We commenced with an attendance of twenty and at the close had about seventy-five. The public has become awakened to the fact that there is something for them in Spiritualism.—Corr.

Dr. Louis Schlesinger is in Meridian, Miss., and is creating marked interest. He expects to be there two months. The Times and the Daily News of that city both speak highly of his work and deportment. The Times says: "The editor of this paper, after much importuning upon the part of friends (for he doubted), paid the distinguished gentleman a visit and was told many things so wonderfully true (and which no one but a person who was divinely inspired could have disclosed), that he left with full faith and feeling the better spiritually and bodily for having gone."

Correspondent writes: It is claimed by so-called Theosophists that old age is a disease, and not in the natural results. They also hold that we have seven bodies, and one of those bodies does the greater mischief, viz: the "desire" body, and in yielding to those desires we become, as it were, spoiled children, and the effect is old age; and in fact all the ailments incident to human life. Will the Light of Truth summon some astral or shell from the spheres of antiquity to set a light on the hilltops, that all may know, especially an old veteran of seventy-five "snow blankets? Also about reincarnation.

Dr. C. T. H. Benton writes: For the past two months or more I have been serving the Englewood Spiritual society at Hopkins hall, 528 W. 63rd St., by conducting a class in "Spiritual Gifts," with a good deal of success. I am open for engagements with any society or church in Chicago or suburbs, for evening work, as inspirational speaker, teacher and demonstrator of occult development, through a practical knowledge of the "Law of Concentration and Vibration." All letters of inquiry should be addressed: Dr. C. T. H. Benton, 3310½ Rhodes Av., Station M., Chicago, Ill. Terms will be given that will be within your means, and meet every need of your local work.

Wheeling, W. Va.: For the last week or 10 days D. A. Herrick of Ravenna, O., has been giving a series of seances in Wheeling, W. Va., and Martin's Ferry, O., which have met with general approval. Mr. Herrick is, or rather was, chairman of the Lake Brady Camp Meeting association, in which position he gave general satisfaction, and his friends hope for his retention under the new management should the camp, as is most likely, be reopened this year. The interest in Spiritualism in this city is constantly increasing, and we hope that finally a high grade of intelligence will be enlisted in its support. The Light of Truth comes to many families in our city and vicinity.

Anna M. Steinberg, Sec'y, writes: The constitution of the N. Y. P. S. U. requires that the members of the board of trustees of that Union shall decide, prior to April 1st of each year, when and where the annual convention shall be held. This convention is to convene some time during the month of August. We would like to hear from the management of the different camp meeting associations as to what arrangements they would make for such a convention, which will, in all probability, be for three days. We would also like to hear from individuals, societies or associations in the different cities with reference to the convention being held in their respective cities, or informa-

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Mrs. Lora Holton assists other mediums every Wednesday evening for the benefit of this home. Every Tuesday from 2 till 9 p. m. private instructions are given in medial development, the proceeds going for the benefit of the home also.

Great credit is due to Mrs. G. G. Cooley, Mrs. E. A. Druliner, Mr. and Mrs. C. H. Horine, Mr. and Mrs. G. W. Kinkead, Mrs. O. B. Wilson, Mrs. M. John son, Miss H. Kloess, Mrs. A. Allison, Mrs. M. C. Foster and many others whose names are not at hand, for the able and extensive work they have already done for the success of this truly spiritual home.

Address all communications and send all donations to The Ladies' Home and Aid Society, 3310½ Rhodes ave., Chicago, Ill.

C. T. H. BENTON, Secretary.  
JEANNETTE HANSON, Treasurer.

## THREE DAYS' MASS MEETING IN MINNEAPOLIS, MINN.

There will be a grand union three-days' mass meeting of all Spiritualists held in Minneapolis, at the Unitarian church, corner of 8th street and Mary Place, Feb. 21, 22, and 23, under the auspices of the S. S. A. of Minnesota. H. D. Barrett, president of the National Spiritualists' association, Washington, D. C., will address the meetings each day. It is also expected that the highly intellectual and gifted medium, Maggie Gaule of Baltimore, one of the best known phenomena and test mediums of the United States, will be with us on these dates. Besides there will be many other fine mediums, test and otherwise, present. An entertaining and highly interesting program will be rendered each day. Meals will be served in the basement of the church. Come one, come all and let us have a real Spiritualistic gathering and go away strengthened and refreshed, knowing that the white banner of Spiritualism is holding up to the world Truth, Purity, Peace and Brotherly Love to all humanity.

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## SPIRITUALISTS' FAIR IN BUFFALO.

The Spiritual Temple society of Buffalo, N. Y., are to hold a fair beginning the first week in March for the benefit of the Spiritual Temple Fund. Affairs of this kind heretofore have been unqualified successes, and without doubt this one will be in line with its predecessors. The Buffalo people are of a go-ahead spirit, Dr. J. H. R. Matteson, the old and tried medium, being one of the most earnest and helpful without whom much would go undone. The Temple at Buffalo, Moses Hull present pastor, when completed will be an ornament to the city and a credit to the workers who have it in charge. The fair is to help along toward its completion. Some debt hangs over it, and the universal prosperity now rampant makes it hard to meet payments, interest, etc. The society will appreciate any article that the Ladies' Aid or any society can send, and the Buffalo people will gladly aid the donors at any time in return. All articles in the way of fancy work or merchandise will be acceptable. Send to chairman of the Woman's Progressive Union, Mrs. Nellie Whitcomb, 248 N. Division St., Buffalo, N. Y.

## A GRAND OLD VETERAN.

Lois Waisbrooker, the veteran worker in the cause of social reform, will reach the 73d mile post in the journey of life on the 21st of this month (February). This should be accepted as a favorable time for her friends, and the friends of the unpopular cause she has so long and fearlessly represented to give her a practical recognition of their appreciation of the great work she has so ably championed for near two generations. This can be done by sending one dollar to her address, 28 Eighth street, San Francisco, Cal., for her last book on social reform, entitled "My Century Plant."

This treatise is strictly in line with the needs of the age, and although radical in sentiment it enlightens men and women in the true demands of their natures, and the road to a higher civilization and a nobler man and womanhood attained through the agency of an improved generation and a more natural and perfect education. As the champion of an unpopular cause, the material aid attending this recognition would no doubt be most acceptable, and at the same time a tribute she has justly earned.

SARAH J. GILL.

## SPIRITUALISM IN MISSISSIPPI.

To the Editor: Dr. Louis Schlesinger is here and doing a wonderful work. Has been with us two weeks and the interest has not abated in the least. The interest is phenomenal, considering he is the first test medium that has ever been here. The time is now ripe for a good lecturer. Give us your aid in presenting this truth to these people. Yours fraternally,

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Since the foundation of the Legal Aid society in New York 90,000 people victimized by their fellows have sought and found justice through its efforts. The society has collected and paid over to its clients a sum largely in excess of \$700,000. The indirect benefits have also been felt by a far larger number of people, much to the disgust of the sharks who swarm around the petty temples of justice and thrive on the ignorance and misery of the masses.

## IN RE MRS. B. B. HILL.

We take this means of tendering our grateful thanks to the many friends who have manifested their kindly sympathy, by mail and otherwise, in our bereavement for the loss of the earthly presence of wife and mother. We would be glad to respond to each friend direct, but time and circumstances prevent. Will our many friends kindly accept this brief, though heart-felt acknowledgement of their tender sympathy and fraternal regard for the departed one, who scattered seeds of kindness all along life's way, even unto the end, and whose religion was to do good and help the needy.

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## LENT.

In the course of a few days the papal and the Episcopal branches of Christianity will be shrouded in physical gloom similar to the mental gloom that is always second nature to those creeds, for Lent will commence.

The name Lent is derived from the Saxon "leng" (spring), from the time of year in which it is observed. It is a preparation for Easter, and begins on Ash Wednesday. The observance of Lent is of great antiquity, for, from the early ages of Christianity, it was the custom to set aside some time for humiliation and special exercises immediately before Easter. At first, the fast extended to only forty hours, and then to thirty-six days; and four additional days were added in the ninth century.

Ash Wednesday is the first name given to the first day of Lent, from the ceremony of strewing ashes on the head, as a sign of penitence. The ashes used on that day are said to be those of the palms consecrated on Palm Sunday the year before.

The ashes are first consecrated on the altar, then sprinkled with holy water, and afterwards strewed on the heads of the priests and assembled people, the officiating priest repeating the words, "Remember, thou art dust, and shall return to dust." The ceremony is said to have been introduced into the church by Gregory the Great.

Once every year this program is observed in obedience to the established mandate of the papal church. (The ceremony opens Feb. 15, 1899.) Previous to this balls, parties, parades, concerts, marriages and all the pleasures of life are in vogue, but on the fatal Ash Wednesday the curtain drops like a pall on all the faithful, and for

tedious days the strict observers of Lent will deny themselves all the pleasant frivolities of social life, and appear only at religious devotions (and at the gin mills, as they are not restricted in their drink).

The adherents of the Romish faith, and to no limited extent the members of the Episcopal church, will abstain from the use of meat as an article of diet at certain periods, in commemoration of the supposed fast of a supposed Savior. (Dr. Tanner, who did perform the feat of fasting for forty days does not share in this honor.) All theatrical places and resorts of pleasure are avoided like poison. The archbishop announces that only one meal a day and an evening collation are allowed, except on Sundays. The proscription also provides the eating of meat on Wednesdays, Fridays and on Holy Thursday (May 11, 1899), and the second and last Saturdays in Lent, and exempts from the fast all under 21 years of age, the sick, those who are obliged to do hard work, and all who, through weakness, can not fast without injuring their health. Many able-bodied people take advantage of this last proviso, and eat and drink whatever they can get. A law that exempts some and enjoins others is a very unjust law, whether it be religious or civil. Meat is forbidden on certain days, but fish is allowed at all times. Fish is flesh, and all kinds of flesh is meat. These facts can not be contradicted, but religious laws are one thing and common sense is another.

I often wonder how any person can be so extremely ignorant as not to see the fallacy of these pretensions of the church, and continue to pay their hard earnings into its treasury, in the firm belief that the payment of money and starving the body will open the way to perfect bliss hereafter.

Lent, like the reputed sacraments of baptism, of marriage, of auricular confession, of atonement and kindred cer-

emonies are relics of paganism. Fasts are often good to rectify or regulate nature during the change of the seasons, etc., but when it is claimed that starving the body is for the good of the soul, and insures salvation thereby, it is the veriest of humbugs. Ignorance seems to be universal, for when we consult our encyclopedias for information, we plainly see the religious tendencies of their compilers, and all of the information is tinctured with extracts from the Bible, or the early fathers of the church, because if the truth was told, and the false foundation of Christianity, so-called, revealed, it would injure the sale of the books among the so-called Christians.

Gross ignorance and mental darkness, that chills like a wet blanket in winter, covers this land of boasted freedom, and it is almost the price of one's life to utter their honest thought.

EMANUEL M. JONES.

Jan. 20, 1899.

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Wheaton, Minn., Dec., 1898

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## THE LIGHT OF TRUTH.

### X-RAYS IN A NEW FIELD.

Dr. Frederick Strange Kollé, in the last number of The Electrical Engineer, publishes a description of the "new process of printing by the use of X-rays," which opens up what he claims to be a feasible method of producing an immense number of impressions or records, says Scientific American. Dr. Kollé states that printing by the use of X-rays was, perhaps, first suggested by an article of Elihu Thomson in 1896, wherein he showed that multiple radiographs had been made at one exposure; these were called multiple skiagraphs. The experiment proved that more than a single sheet of sensitized paper would be affected by the rays when laid one upon the other, setting aside the theory that the chemical composition of one sensitized film would absorb most of the rays. Owing to the thin sensitized films of the printing paper, very satisfactory skiagraphs were obtained. Dr. Kollé now declares that he has overcome these difficulties and that the process of typo-radiography is not a theoretical dream, but is a self-evident and systematic method of procedure. Dr. Kollé finds a suitable writing ink for this purpose to be composed of red lead, powdered gum arabic, glycerine and water. For type work a semi-fluid mixture of red lead, potassium bromide and glycerine sufficient to make a paste would be necessary.

These inks will, however, only permit of a white text on a black background unless certain photographic methods are followed, as in the employment of "upset developers," therefore, a second or "unfatty" ink, which will permit of black characters on a white background, must be used. These are made preferably of bichromated mucilage. Bichromated mucilage which has not been exposed to

light to its use in order that its inherent property may be retained is suggested for the writing. The ink then applied with a roller will adhere to the unwritten portions of the paper, leaving the letters uncovered or free for the penetration of the X-rays. The third method of preparing the phototype is to print or write a text with an adhesive or mucilaginous ink composed of a tacky varnish or gum and then dusting it over with some opaque metallic powder such as mercury bionide, zinc oxide or lead oxide. The copy would then have to be blown off to render the characters clear cut and the unused space free from mottling opacities resulting from retained dust.

After the copy is prepared the sensitive paper on which it is to be printed is made into what Dr. Kollé calls a "senso-block" which contains 50 to 100 sheets. It is then mounted or clamped into a form, the sensitized side upon which the copy or phototype is laid facing up, and it is thus subjected to the action of the X-rays. The current is then turned on for an exposure of 10 or 12 seconds, and the block taken into a dark room to be developed. Twenty blocks each containing 50 sheets of paper might be arranged around one X-ray tube to give 1,000 impressions every 10 seconds of exposure. This would give about 6,000 copies a minute. Prof. Kollé suggests that special gelatinobromitized films be used and after being photographed to form a block should be made so that it will still retain the features of a single sheet.

In the "Lost and Found" column of an English paper appears an advertisement offering a reward for the return of a large Angora cat "with a very busy tail." The careless compositor again, but not such a ridiculous error, after all.

### COULDN'T FOOL NYE ON THE COLOR OF NORTH CAROLINA.

While standing on top of Lookout Mountain a few days ago, says W. L. Visscher, in the Chicago Times-Herald, I was carried back to the memories of dear old Bill Nye, for we had stood upon that same spot some years before, and a guide told us that we could see seven states from that point of view; namely, Tennessee, Virginia, Kentucky, North Carolina, South Carolina, Georgia and Alabama.

"Where's North Carolina?" Nye inquired.

The man pointed to a place in the horizon to which distance gave a purple hue.

"What makes you think that is North Carolina?" Nye asked.

"Oh, we know by the direction and the conformation of the mountains there," the man replied.

"Well, I know that's not North Carolina," Nye declared, with some vehemence. "And you know it too, if you would stop to think. Here is a map of the United States, and you can see that North Carolina is pink. Besides, I know it is pink. I live in that state considerably and I have helped to paint it red, but of course I go away sometimes, and it fades a little, leaving it pink. No, sir; you can't stuff me. The place you are pointing at a color-blind man could see is purple."

Nye said those things so seriously that the man was almost dazed. He gave Nye a puzzled look, and then went on pointing out other sister states in the late Confederacy.

A good story is told by Rudyard Kipling at his own expense. During his stay in Wiltshire one summer he met little Dorothy Drew, Mr. Gladstone's granddaughter, and, being very fond of children, took her into the grounds and told her stories. After a time Mrs. Drew, fearing that Mr. Kipling must be tired of the child, called her and said: "Now, Dorothy, I hope you have not been wearying Mr. Kipling." "Oh, not a bit," mother, replied the small celebrity, "but he has been wearying me."

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DR. E. J. WORST, Ashland, O.

## Dr. Worst's INHALER

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A Scientific Cure for  
Catarrh, Asthma, Bron-  
chitis, Colds, and all  
Throat and Lung  
Diseases.

## THE GREATEST DISCOVERY OF THE AGE.

Dr. E. J. Worst, Ashland, Ohio, has made himself famous in a few years by a treatment for Catarrh and bronchitis, of which he is the originator. While physicians generally were treating these very common diseases with sprays and douches, Dr. Worst perfected his dry air treatment. Air is the only agent that is fine enough to reach the air cells of the head and respiratory organs. It is the only agent that carried the disease there, and it is the only one to successfully remove it. Vapor sprays, and atomizers are all dangerous. Nature never intended them for the windpipe, and instantly repels them. When you take a drop of water down "the wrong way," how soon you cough and gag. This is because nature has placed a very sensitive valve in the windpipe, which closes the instant water in any form comes in contact with it. The only way to reach the inflamed membranes of these organs is by properly medicating the air you breathe. Not one person in fifty was ever cured by the old method of treating catarrh, now everywhere condemned. Dr. Worst has been so uniformly successful in curing patients, that he writes, asking us to make the following announcement:

## SPECIAL OFFER.

"I will for a short time mail any reader of the LIGHT OF TRUTH one of my new sci-

DR. E. J. WORST, BOX 189, ASHLAND, O.

entific Catarrh Inhalers and medicine for one year, on three days' trial, free. If it gives satisfaction, send me \$1.00; if not, return it. It cures more cases than all others combined hence this offer."

Thousands of people have been cured by Dr. Worst's treatment after suffering for many years from Catarrh, Asthma, Hay Fever, Colds, Fairs and Rouring in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness, and all diseases of the air passages. The treatment is indorsed and used by all leading physicians. Space forbids printing a long list of testimonials. Persons can receive descriptive pamphlets and testimonials by writing, if interested. Below are given two testimonials from grateful people who have been cured by Dr. Worst's wonderful dry air treatment.

"I have received and tested the Inhaler. I am happy to say the longer I use it the more I esteem and consider it the most effectual treatment I have ever used for catarrh and lung affections. It has relieved a constant cough I have had for eight years."

PROF. E. S. NASON,  
6027 Main St., Germantown, Pa.  
"I have been using your Catarrh Inhaler, which I consider a little wonder. I have had Catarrh for seven years, and had taken so many remedies that I had become discouraged. I am almost deaf, but your Inhaler is restoring my hearing and stopping the discharges."

Respectfully H. V. HAWKINS, Algona, Ia.

If you are afflicted with any of these diseases, do not fail to write at once. Address,

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## NEWS OF THE WEEK

The war investigation will cost \$100,000 when all bills are paid.

Col. Sexton, commander-in-chief of the G. A. R., died in Washington, Feb. 4th.

Agoncillo, the emissary of Aguinaldo, has taken up his residence in Canada.

The anti-ritualistic agitation is dwarfing all other political matters in Great Britain.

Rev. John Watson (Ian McLaren) will tour the United States, delivering lectures on literature and art.

Mrs. Katherine A. Tingley, leader of the Universal Brotherhood, has gone to Cuba with supplies for the needy.

The ratification of the treaty which officially closes the war with Spain was concluded by the senate on the 6th inst.

Gen. Eagan, whose sentence by a court-martial the president commuted, will retire from the army on his own application.

A list of the larger trusts incorporated in New Jersey—thirty-two in number—represent in capital stock an aggregate sum of \$1,208,866,300.

Electricity is to replace steam as the motive power of the New York elevated railroads. The cost of the change in the system is estimated at \$10,000,000.

Late estimates say that the gold production of the Klondike region will be about twice as great this winter as it was a year ago. That will mean about \$20,000,000 against \$10,000,000.

Mrs. Grace Espy Hutton Cowles, the superintendent of public instruction of Colorado, has jurisdiction over 1,500 school districts and 56 counties, which she is expected to visit at least once a year.

Charles C. Moore, editor and publisher of the Blue Grass Blade, has been sentenced by a Kentucky court to two years in the Ohio penitentiary for sending "obscene matter through the mails."

A clash occurred Feb. 5 between the American and Philippine forces at Manila, which resulted in the death of 20 and the wounding of 125 American soldiers. Aguinaldo has formally declared war against the United States.

The trial of Senator Quay, his son, Richard R. Quay and ex-State Treasurer Benjamin J. Haywood, charged with conspiracy in the misuse of state funds on deposit in the People's bank of Philadelphia, has again been postponed, this time from Feb. 20 until Feb. 27.

Turin held an international exhibition last summer which will remain noteworthy through the receipts having exceeded the expenditures by \$120,000. No sooner was this result known than the Italian government sent in a tax bill, demanding 10 per cent of the profits.

Here are two characteristic obituary paragraphs from The Delta Light House (Greenville Miss.): "Mr. Alexander Young, one of Greenville's leading citizens, died last week after being ill only a few days. Pneumonia with its sting taking him from many who admired him for his push and pluck in everything that he was connected with. . . . The Daughters of Tabor turned out with one of their deceased members, namely Mrs. Jackson, and we must confess that it was the finest affair for ladies ever exhibited in our town. The Mosaic Lodge of Ladies brought up the rear, which was also nice."

THE LIGHT OF TRUTH.

# A GODSEND TO ALL HUMANITY.

Invention of An Ohioan That Guarantees Health, Strength and Beauty by Nature's Method and Cures Without Drugs All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Kidney Troubles, Piles, Weakness and the Most Obstinate Diseases.

Those Who Have Used It Declare It To Be the Most Remarkable Invigorant Ever Produced for Man, Woman or Child.

An inventive genius of Cincinnati, Ohio, has patented and placed on the market a Bath Cabinet that is of great interest to the public, not only the sick and debilitated, but also those enjoying health. It is a sealed compartment, in which one comfortably rests on a chair and with only the head outside, may have all the invigorating, cleansing and purifying effects of



CABINET OPEN—Step in or Out.



FOLDED.

the most luxurious Turkish bath, hot vapor or medicated vapor baths at home for 3 cents each, with no possibility of taking cold, or in any way weakening the system.

A well known physician of Topeka, Kansas, E. L. Eaton, M. D., gave up his practice to sell these Bath Cabinets, feeling that they were all his patients needed to get well and keep well, as they cured the most obstinate diseases often when his medicine failed, and we understand he has already sold over 600. Another physician, of Chicago, Dr. John C. Wright, followed Dr. Eaton's example, moved west, and devotes his entire time to selling these Cabinets. Many others are doing likewise.

Hundreds of remarkable letters have been written the inventors from those who have used the Cabinet, two of which, referring to

### RHEUMATISM AND LA GRIPPE.

Will be interesting to those who suffer from these dread maladies. G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated by rheumatism, when your Cabinet came. Two weeks' use of it entirely cured me, and have never had a twinge since. My doctor was much astonished and will recommend them." Mrs. S. S. Noteman, Hood River, Ore., writes that her neighbor used the Bath Cabinet for a severe case of la grippe and cured herself entirely in two days. Another neighbor cured eczema of many years' standing and her little girl of measles. A. B. Strickland, Bloomington, Idaho, writes that the Bath Cabinet did him more good in one week than two years' doctoring, and entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted. Hundreds of others write praising this Cabinet, and there seems to be no doubt but that the long-sought-for means of curing rheumatism, la grippe, Bright's disease and all kidney and urinary affections has been found. The

"Have you met Mr. Woolly, the western millionaire?" asked the sharp-faced young lady. "Oh, yes," replied the plump one; "he took me to dinner at Mrs. Hytome's last night. He was quite gallant and remarked upon my bird-like appetite." "Indeed, dear! Well, he's a good judge. You know he runs an ostrich farm in California."

Faneuil hall has fallen into such a dilapidated condition that a guard has been stationed on the second floor of the building to warn visitors away from weak spots in the flooring and to keep them from leaning against the rotten posts that support the gallery. The building is soon to be reconstructed.

### WELL-KNOWN CHRISTIAN MINISTER

Of Una, S. C., Rev. R. E. Peale, highly recommends this Cabinet, as also does Mrs. Kendrick, Prince of Vassar College; Congressman John J. Lentz, John T. Brown, editor of the Christian Guide, many lawyers, physicians, ministers and hundreds of other influential people.

### OBESITY REDUCER.

It is important to know that the inventor guarantees that obesity will be reduced 5 lbs. per week if these hot vapor baths are taken regularly. Scientific reasons are brought out in a very instructive little book issued by the makers. To

### CURE BLOOD AND SKIN DISEASES

The Cabinet is unquestionably the best thing in the world. If people, instead of filling their systems with more poisons, by taking drugs and nostrums, would get into a Vapor Bath Cabinet and sweat out these poisons and assist Nature to act, they would have a skin as clear and smooth as the most fastidious could desire.

### THE GREAT FEATURE

Of this Vapor Bath Cabinet is that it gives a Hot Vapor Bath that opens the millions of pores all over the body, stimulating the sweat glands and forcing out by Nature's method all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys and lungs and cause disease, debility and sluggishness. A Hot Vapor Bath instills new life from the very beginning, and makes you feel 10 years younger. With the bath, if desired, is a

HEAD AND COMPLEXION STEAMER. In which the face and head are given the same vapor treatment as the body. This produces the most wonderful results, removes pimples, blackheads, skin eruptions, and

### CURES CATARRH AND ASTHMA

L. B. Westbrook, Newton, Ia., writes: "For 45 years I have had catarrh and asthma to such an extent that it had eaten out the partition between my nostrils. Drugs and doctors did me no good. The first vapor bath I took helped me, and two weeks' use cured me entirely, and I have never had a twinge since." Whatever

### WILL HASTEN PERSPIRATION.

Every one knows, is beneficial. Turkish baths, massage, hot drinks, stimulants, hot foot baths are all known to be beneficial, but the best of these methods become crude and insignificant when compared to the convenient and marvelous curative power of the Cabinet Bath referred to above. The Cabinet is known as the

### QUAKER FOLDING THERMAL.

Vapor Bath Cabinet was patented May 18, 1897, and is made only in Cincinnati, Ohio. This Cabinet, we find, is durably made of best materials. It is entered and vacated by a door at the side. The Cabinet is airtight, made of the best hygienic water-proof cloth, rubber-lined, and a folding steel plated frame supports it from top to bottom. The makers furnish a good alcohol stove with each Cabinet; also, valuable receipts and formulas for medicated baths and ailments, as well as plain directions.

Another excellent feature is that it folds into so small a space that it may be carried when travelling—weighs but 5 pounds.

People don't need bathrooms, as this Cabinet may be used in any room. Thus bath tubs have been discarded since the invention of this Cabinet, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. The Cabinet is amply large enough for any person. There have been

### SO-CALLED CABINETS

On the market, but they were unsatisfactory, for they had no door, no supporting frame, but were simply a cheap affair to pull on or off over the head like a skirt or barrel, subjecting the body to sudden and dangerous changes of temperature, or made with a bulky wooden frame, which the heat and steam within the cabinet warped, cracked and caused to fall apart and soon become worthless.

The Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

### MAKERS GUARANTEE RESULTS.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that their Cabinet will cure nervous troubles and debility, clear the skin, purify the blood, cure rheumatism. (They offer \$50 reward for a case that can not be relieved.) Cures women's troubles, la grippe, sleeplessness, obesity, neuralgia, headaches, gout, sciatica, piles, dropsy, blood and skin diseases, liver and kidney troubles. It will

### CURE A HARD COLD

With one bath, and break up all symptoms of la grippe, fevers, pneumonia, bronchitis, asthma, and is really a household necessity. It is the most

### CLEANSING AND INVIGORATING BATH

known and all those enjoying health should use it at least once but its great value lies in its power to draw out of the purities that cause disease. This reason is really a godsend to humanity.

### HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease or are afflicted should have one of these remarkable Cabinets. The price is wonderfully low; space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties. Write to the World Manufacturing Co., 220 World Building, Cincinnati, O., and ask them to send you their pamphlets and circulars describing this invention. The regular price of this Cabinet is \$5. Head Steaming Attachment, if desired, \$1 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much real genuine health, vigor and strength.

Write today for full information, or better still, order a Cabinet. You won't be deceived or disappointed, as the makers guarantee every Cabinet, and will refund your money if not just as represented. They are reliable and responsible. Capital, \$100,000.00, and fill all orders as soon as received.

Don't fail to send for book at once, as it will prove very interesting reading.

This Cabinet is a wonderful seller for agents, and the firm offers special inducements to good agents, both men and women—upon request.

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